PRAJÑĀPĀRAMITĀ IN TIBETAN BUDDHISM

E OBERMILLER

Edited by

Harcharan Singh Sobti

923

This book, analysing the doctrine of *Prajñāpāramitā* (*Tib. Shér-p'hin* pronounced as *Sh'er-Ch'hin*) or Transcendental Wisdom is based on Tibetan exegetical literature viz. *Abhisamayālamkāra* of Maitreya or as runs its full title, the *Abhisamayālamkāra-nāma-Prajñāpāramitā-updeśa-śāstrā* which is considered by the learned Tibetan tradition to be the most important as, *i.* a summary of the *Prajñāpāramita-sūtras*, and *ii.* as the text containing the special theory of the *mārga* or the Path to the attainment of *Nirvāṇa* according to the Mahāyānistic standpoint.

Maitreya accordnig to Tibetan tradition was one among those present when the Śākya (Tib. Bchom-ldanhdas) delivered his discourses on *Prajñāpāramitā*, later on compiled by Kashyap (Tib. Hod. Srung), consisting of 21 volumes.

Obermiller has taken recourse to those Indian and Tibetan Commentaries which are held in great esteem by the learned Tibetan tradition and are considered to contain the most clear, thorough and full analysis of the subjects contained in the *Abhisamayālaṃkāra*.

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IN
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PRAJÑĀPĀRAMITĀ
IN
TIBETAN BUDDHISM

By

E OBERMILLER

Edited by

HARCHARAN SINGH SOBTI
M.A. (Panjabi); M.A. (Philosophy);
LL.B; Ph.D. (Buddhist Studies)

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For
Tenzin Gyatso His Holiness the Fourteenth Dalai Lama
Tibetan brethren and sisters in exile

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PREFACE

Obermiller's main concern, in the present book, is to reconstruct a comprehensible view of *Prajñā-pāramitā* or Transcendental Wisdom, elaborately worked out by Maitreya in his treatise *Abhisamayālaṃkāra-nāma-Prajñā-pāramitā-updeśa-śāstra*. This treatise itself derives its conclusions, as regard to *Prajñā-pāramitā*, from *Prajñā-pāramitā-sūtras*, which form the part of canon of Tibetan Buddhism. Tibetan Buddhist literature consists of both the canon and commentaries. The canon, obviously, comprising *Buddhavacanas* (word of the Buddha), containing 1108 books, spreading over 100 volumes, is named as Kanjur (*Bkah-hgyur*), also variantly spelt as Kān-gyur and Kāh-gyur. "The great code, the Kāh-gyur or 'The Translated Commandment' ", writes L. Austine Waddell, "is so called on account of its text having been translated from the ancient Indian Language, and in a few cases from the Chinese"[1] Further, clarifying the expression "Indian Language", Waddell states, that, *rgya-gar-skad* or "Indian Language" was usually employed as synonymous with Sanskrit.[2] The commentaries written on Kanjur and grouped as Tanjur or Tān-gyur (Bstan-hgyur) forms the huge collection, contains 3458 books; and dilating upon various subjects, runs into 225 volumes. The entire Tibetan Buddhist literature was translated from Sanskrit and Chinese into Tibetan language. It is generally believed that this task was accomplished in phases. "And a very few small volumes, those first translated into Tibetan", in the opinion of Waddell, "date to the epoch of Thon-mi-Sambhota, about, 645 A.D."[3] But, the major work of translating the Buddhist texts into Tibetan Language, was done during the eighth and ninth and again from eleventh to the thirteenth centuries of our era. It was all scattered. Some one was needed to give shape to it, only apparently amorphous in nature. The credit of collecting and categorizing the entire canonical

1. Waddell, L. Austine. *Buddhism and Lamaism of Tibet*, p. 157.
2. Ibid. p. 157 f.n. 4.

Cf. Dekoros, Alexander Csoma *Analysis of Kanjur* p. 1 : "... on account of their being translated from the Sanskrit or from the ancient *Indian Language* (rgya-gar-skad), by which may be understood the *Pracrita* or dialect of *Magadha*. . . ."

3. Ibid. p. 157.

and non-canonical Tibetan Buddhist literature, into Kanjur and Tanjur, goes to Bu-ston (1290-1364 A.D.) who accomplished this glorious task at Shālu monastery in the year 1322 and also wrote *Tibetan History of Buddhism* and belonged to Sā-Skyā-pā (grey-soil) Sect.

Alexander Csoma de Koros (1784-1842), the Hungarian Tibetologist, in his book *Analysis of Kanjur*[4] initiated the process of analysing the contents of Kanjur and Tanjur. According to Csoma, the Kanjur, corresponding to *Pāli Tipiṭaka*, is divisible into the *Dul-vā* (Skt. *Vinaya*); ii. the *mDo* (Skt. *Sūtra*) and iii. the *Ch'os-ṅon-pā* (Skt. *Abhidharma*). Further the break up of 100 Volumes of Kanjur, is specified as follows :

i. The *Dul-vā*	: 13 Vols.
ii. The *mDo*	: 66 Vols.
iii. The *Ch'os ṅon-pā*	: 21 Vols.

Besides the above threefold division of Kanjur the sevenfold division of canon e.g. (i) *Dul-vā* (Skt. *Vinaya*)—13 vols; (ii) Sher-ch'hin (Skt. *Prajñā-pāramitā*)—21 vols; (iii) *P'hal-ch' hen* (Skt. *Buddha-Vatasanga*)—6 vols. (iv) *D'kon-Séks* (Skt. *Ratnakūta*)—6 vols; (v) *mDo-dé* (Skt. *Sūtranta*) 30 vols; (vi) *Nyāng-dās* (Skt. *Nirvāṇa*)—2 vols; and (vii) *Gyut* (Skt. *Tantra*)—22 vols, is also in vogue. The second division of canon and classified as *Prajñā-pāramitā* consisting of 21 volumes can be of great significance while studying Obermiller's paper on *Prajñā-pāramitā* based on Tibetan exegetical literature.

Similarly, The Tanjur has also been analysed. Tanjur is categorized into *rGyud* (*Tantra*) and *mDo* (*Sūtra*). Both the *rGyud* and *mDo* are translations into Tibetan from Sanskrit language. The *rGyud* covers eighty seven volumes and its main subject of discussion is the tantric aspect of Tibetan Buddhism. The *Sūtra* section (*mDo*) of Tanjur dilates upon science and literature and consists of one hundred and thirty-six volumes. This section of Tanjur is rightly considered to be very significant as its first sixteen volumes consist of commentaries on the *Prajñā-pāramitā*, the second division of the sevenfold classification of Kanjur. Next comes the exposition of Madhyamika philosophy of Nāgārjuna (C. 150 A.D.), and Āryadeva which is based on noneelse than *Prajnā-pāramitā* and runs into thirteen volumes (XVII-XXIX). Deities and Saints, too, are remembered with reverence in Tanjur. One full volume contains hymns exclusively sang in their praise. One volume comprises of the Tibetan-Sanskrit dictionary of Buddhist terminology, popularly known as *Mahāvyutpatti.* And, one independent volume provides an Index to the entire text of Tanjur.

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[4] Originally published in the form of three articles in *Asiatic Researches* vol. 20 pp. 41-93, 285-317, 393-552 and also contents of Tanjur at pp. 553-585. Calcutta 1836-39 cf. Waddell, op. cit. pp. 159 ff.

Abhisamayālaṃkāra of Maitreya Asaṅga is the basic text which Obermiller made use of for writing book on *Prajñā-pāramitā.* Bu-ston in his book *Tibetan History of Buddhism,*[5] has recorded some very interesting, though legendary in nature, biographical details of Maitreya-Asaṅga. A certain woman, Prasannasīlā (or Prakāsasīlā) by name, was very unhappy over the damage done to Abhidharma, by its enemies. Prompted by a desire to propagate the teachings of the Buddha, by way of her own contribution to the noble cause, resolved to give birth to sons, who would preach the doctrine (*Dharma*) of the Buddha to the Suffering humanity. Two sons, later on named as Asaṅga and Vasubadhu (C. 400-500 A.D.) were born to the woman. Now, they were grown up. One day, they asked from their mother about the occupation of their (respective) father(s). The mother apprised them of her vow and they promised to fulfill her desire.

Bu-ston, further describes, how Asaṅga, the elder of the two, progressively moved on the Path. Asaṅga took refuge in the cave of the mountain known by the name of Kukkuṭa pādaparvata. He meditated in the cave itself for about three years, which bore no fruit. One day, he came out of the cave and saw an old man trying to make needle out of iron-rod by rubbing it against the piece of cotton. On enquiring from the old man as regard to his futile attempt, Asaṅga learnt the lesson of forbearance. Again, he went into the cave and meditated for another six years. Then, one day, when he came out of the cave, he observed a unique phenomenon. He found that the tiny drops of water were, slowly, causing cavity to the rock. The soft wings of the birds too, in the process of touching it, were equally full of potentials in destroying the mighty rock. Asaṅga meditated for few years more. After meditating for about twelve years, he discovered that still there was no progress, at all. Asaṅga, finally, abandoned the cave in utter frustration. On the way he came across a dog whose lower part of the body was eaten away by worms. The upper part of the body of the dog was not yet affected, at

[5] Obermiller, E (trs.) *History of Buddhism in India and Tibet* pp. 136 ff.

all. On seeing the dog in such a miserable condition, Asaṅga was filled with compassion. Compassion is not discriminatory, it is rather all inclusive. Asaṅga was in dilemma. Now, if he were to save the dog the worms would die and vice versa. The Compassionate Asaṅga found out the way. He made up his mind to remove the piece of flesh from his body, with a knife, with a view to feed the worms on his wound. He would not pick off the worms with his fingers lest they should die. Asaṅga was going to pick off the worms with his tongue, when, simultaneously, the dog disappeared and Maitreya appeared. When Asaṅga asked Maitreya as to why he could not see him earlier, the latter told him that he was there right from the beginning and he failed to see him because of the impurities of his mind. Now, when Asaṅga, as a result of his compassion, had gained purity of vision, he could readily see him. Thereafter, Maitreya asked Asaṅga as to what did he desire for? Asaṅga told Maitreya that his ardent desire was to make exposition of the Mahāyānistic doctrine. Maitreya took Asaṅga along with him to Tuṣita heavens and taught him *Prajñāpāramitā-Sūtra* and the *Yogacaryā-bhūmi* etc. As the doctrines expounded in these Mahāyānistic texts were far from the reach of a person of an average intelligence, Maitreya, out of sheer compassion, writes Bu-ston, explained these doctrines for the benefit of all, in the form of treatise named *Abhisamyālankāra-Kārikā-Śāstra*. Maitreya is believed to have, actually, delivered these scriptures to Asaṅga, hence the name of author/s as Maitreya-Asaṅga.

Maitreya, according to another Tibetan tradition[6] was one among those present when the Śākya (Tib. Bchom-ldanhdas) delivered his discourses on *Prajñā-pāramitā* (Tib. *Shér-p'hin* pronounced *Sher-ch'hin*) while staying on the mountain *Gridhar Kutaparvata* (Tib. bya-rg p'hung-pozi-ri) or hill of a heap of vultures, in Rājagriha, Magadha, later on compiled by Kashyap (Tib. Hod-Srung), consisting of 21 volumes. The first twelve volumes of *Prajñapāramitā* contain all the main aspects of the doctrine and the remaining volumes constitute abridged version of the same. These twelve volumes are believed to have been translated from Sanskrit to Tibetan in the ninth century by Jina Mitra and Surendra Bodhi the Indian scholars in collaboration with Tibetan *Lotśawa* (Skt. *Lochch'hava*) ye-Shes-sde.[7] These volumes analysing different aspects of *Prajnāpāramitā* deliberate upon 108 subjects including

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[6] Dekoros op. cit. pp. 95-96.

[7] Ibid. p. 90.

Five Skandhas (Tib. *Phung-p*); Six Senses (Tib. *Skyé-mch'hed-drug*), Six organs and objects of Senses (Tib. *Skyé-mchhéd-bchu-gnyis*): Eightcen regions of Senses (Tib. *K'hams-bcho-brgyad*); Six elements (Tib. *K'hams-drug-ni*); Dependent origination (Tib *Rtén-hbrée-bchu-gnyis*), Six transcendental things (Tib. *Pha-rol-tu-p'hin-pa-drug-ni*) and Eighteen kinds of voidness or *Śunyatā* (Tib. *Stong-pa-nyid*) etc.

Obermiller's analysis of the doctrine of *Prajñāpāramitā* or Transcendental wisdom, is based on Tibetan exegetical literature viz. *Abhisamayālaṃkārā* of Maitreya-Asaṅga or, as runs its full title the *Abhisamayālamkāra-nāma-prajñāpāramitā-updeśa-śāstra*, adored in Tibetan tradition, especially for two reasons : as a summary of the *Prajñāpāramitā-Sūtras* and crystalizing the Path conducive for the *discovery* of Nibbānic State as delineated in Mahāyānistic tradition. The author, while deriving his conclusions, as regard to the *prajñāpāramitā*, of course, primarily, depends upon the *Prajñapāramitā-Sūtra*, but, has (also) made use of Indian and other Tibetan commentaries, as well. Moreover, this treatise unlike the Madhyamikā treatises of Nāgārjuna, aims at to decode the hidden meaning of *prajñāpāramitā* defined as 'the Path towards the attainment of the wisdom of the Buddha'. The Path is further subdivided into various categories corresponding to the nature of Seekers, namely, the Path of (i) the Saint, (ii) Śrāvaka, (iii) Prateyakabuddha and (iv) the Bodhisattva, conceived within the framework of the Mahāyānistic practice.

Prajñāpāramitā and Related Systems, (1977) a volume published in honour of Edward Conze is a unique contribution in the field of *prajñāpāramitā* literature. Obermiller's attempt needs to be evaluated in this very background.

I have already edited and published Obermiller's *Nirvāṇa in Tibetan Buddhism* (*1988*) and the present book is a second attempt in the same direction. My interest in Tibetan Buddhist tradition is not in isolation; rather, it forms the part of the process of my pursuits linked up with my researches in Sikhism. The Sikh scholars have already referred to interaction between the Tibetan tradition and Gurū Nānak (1469-1539), the Founder-Gurū of Sikh tradition, which I propose to explore further in the interest of both the religious traditions.

HARCHARAN SINGH SOBTI

Buddhapurṇimā,
1st May 1988.
Dyal Singh College,
University of Delhi
Lodi Road, New Delhi-110003.

E OBERMILLER : A BIOGRAPHICAL NOTE

Dr. Harcharan Singh Sobti

E Obermiller (1901-1935), as a Buddhist scholar, inherited the glorious tradition of Ivan Minayev (1840-1890), the founder of Russian school of Indology and Buddhist studies through his teacher Fyodor Ippolitvich Shcherabatskoy (1866-1942), who was a pupil of Minayev. Obermiller, who, later on, through his interest in Buddhist studies, built up a bridge between Soviet Russia, India and Tibet, was born on October 29, 1901 in Petersberg, (now Leningrad), He was born in a family devoted to music and learning of languages. Even at the school level, he had good knowledge of English, French and German. Parents wanted Obermiller to excel in the art of music and to make it a career, too. Obermiller was hardly eighteen, while a University student, when he had an attack of ghastly disease, Seringomuelia—hereditary in his family, that results in, slowly and slowly, in incurable lameness. He came under the influence of Shcherabatskoy (Th. Stcherbatsky) when he was studying Sanskrit in Petrograd University. Both the parents died when he was still a student. Obermiller, now an invalid orphan, was looked after with love and care by Mrs. Olga Obermiller and Mrs. Elizabeth Schwede, his two aunts. This was the period when Russians, under the leadership of Lenin (1870-1924) had achieved their goal of Revolution, followed by the hard days of striving for establishing the long cherished ideal of socialistic pattern of society. Obermiller's illness had changed his course of life. He switched over to learning. He attended the course of lectures on Sanskrit Grammar and literature, delivered by Shcherabatskoy at the University of Leningrad. It was during this phase of his life that Obermiller became interested in Indology. He acquainted him self with Indian literature and philosophy. Obermiller's growing interest in Buddhist studies demanded learning of Tibetan and Mongolian languages, the task he accomplished quite successfully.

After obtaining his Ph. D. from the University of Leningrad, he joined Academy of Sciences at Liningrad as a Under Secretary to the Redector of the Bibliotheca Buddhica.

The first scholarly assignment, he undertook, was to prepare a Sanskrit-Tibetan and Tibetan-Sanskrit Index to the *Nyayabindu-prakaraṇa* (A short Treatise of Logic) of Dharmakīrti (7th eentury A.D,), the famous Buddhist philosopher. His many visits to Transbaikal region and Buryat monasteries, constitute a very significant phase of learning, in the life of Obermiller. It was only during first half of the seventeenth century that Buddhism appeared in East Siberia, in the Baikal region. From Baikal region Buddhism spread among the inhabitants of Buryat, as a result of coming into contact with Tibetan Buddhist monks, 150 in number, who came over there in about 1712.[1] Tsongol dazan was the first Buddhist monastery that was built in the Selengin district of Buryatia in the year 1741.[2] Buryatia, today, is an Autonomous Soviet Socialist Republic situated in the South of East Siberia and South-East of Lake Baikal. Obermiller's frequent visits to Transbaikal region and Buryat monasteries not only helped him to discover some very important Buddhist texts, but also enriched his understanding of Buddhism. He gained sufficient knowledge of Tibetan language besides learning about Buddhist lore.

Obermiller joined the Institute of Buddhist Culture, as a research scholar, in 1928, the year the Institute was established having Shcherabatskoy as its first Director. Later on in 1930, this Institute alongwith other organisations engaged in Oriental Studies, was merged in to Institute of Oriental Studies and Sergei Oldenburg (1863-1934) the author of *Buddhist Legends* (published in 1896), was appointed as its first Director. Now it was left to the Indo-Tibetan Section of the Institute of Oriental Studies, having Shcherabatskoy as the Head of this section, to accomplish the plans prepared by the Institute of Buddhist Culture. Obermiller was associated with these Institutes.

Obermiller was just thirty years old, hardly two years after joining the Institute of Buddhist Culture, when Seringomuelia rendered him completely, invalid. He could hardly move and was even unable to write with his own hand. A great tragedy, indeed! During the last couple of years of his life, (till he died in 1935), Obermiller worked with *vengeance* and produced some monumental works.

His published works include the translation of *Bu-ston's Tibetan History of Buddhism* (*chos-ḥyuṅ*) (1932) in two volumes. He also translated *Uttaratantra or Ratnagotravibhaga* (of Maitreya Asaṅga) from Tibetan and published it in 1932. Obermiller's another important work is

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1. Yerkmoshkin, Nikolai, *Buddhism and Buddhists* in USSR p. 8.
2. Ibid. p. 8.

the Sanskrit text and Tibetan translation of the *Abhisamayālaṁkāra*, which he undertook as joint venture with his teacher Shcherabatskoy and published it in 1929. He also contributed papers to Indian Historical Quarterly.[3] On the demise of Obermiller the *Obituary Notice* written by Shcherbatskoy was published in one of the issues of this very Journal.[4]

The Greater India Society was established in Calcutta in the year 1927. Rabindranath Tagore was its first president. One of the objectives of the Society was to "Organise the study of Indian Culture in Greater India……as well as in China, Korea, Japan and other countries of Asia and the Pacific world." Obermiller was elected member of this Society.

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[3] See : Works of Obermiller, pp. 91-92.

[4] Indian Historical Quarterly, Calcutta, Vol. XII, 1936 pp. 380-382 Later on, reproduced in Journal of the Greater India Society, Calcutta, Vol. III. 1936. pp. 211-213.

EDITOR'S NOTE

In the course of reading *The Image of India* I came to know about Obermiller the illustrious pupil of Shcherbatskoy, the great Soviet Indologist. Obermiller had published his paper on *Nirvāṇa* in one of the issues of Indian Historical Quarterly, Calcutta. As I had already published my doctoral thesis on *Nibbāna in Early Buddhism* (1985), my interest in Obermiller's paper on the same subject was quite natural. I searched for the paper and found that its title was *Nirvāṇa according to Tibetan Tradition.* I edited and published this paper under the title *Nirvāṇa in Tibetan Buddhism* (1988) for those interested in Tibetan Buddhism, in the form of a book. This excercise, further, developed my interest in Tibetan Buddhism. The present book, again by Obermiller, is the result of my growing interest in the subject.

What I did. I added to it the Preface and Bibliography. In order to arouse interest in Russian Scholars devoted to Buddhist studies and particularly in Obermiller, I thought that it would be proper to provide a consolidated list of works of Obermiller. A short Biographical Note on Obermiller, I hope, will further enrich our understanding about him as a Buddhist scholar.

—HSS

ACKNOWLEDGEMENTS

I am greatly indebted to G. Bongard Levin and A Vigasin, the authors of *The Image of India* and Th. Stcherbatsky who provided sufficient material concerning biographical details of Obermiller.

I am in no way less indebted to Edward Conze for his book *Buddhist Scriptures : A Bibliography* which to the great extent proved useful in solving the problems connected with Bibliography.

I express my gratitude to Shri G.G. Gyatso, Reader in Tibetan, Dr. R.N. Pandey, Reader in Buddhist Studies and Shri Hira Paul Gangnegi, Lecturer in Tibetan, for their valuable suggestions and kind help in the course of giving shape to the book.

I also express my admiration for the Staff-Members of Delhi University Library System, especially Sarvashri Sher Singh, Deputy Librarian, J.B. Khanna Assistant Librarian, D.S. Adhikari and Shri Baljeet Singh Poswal for their valuable assistance in different forms.

—HSS

ABBREVIATIONS

Abhidh. vyākh. = Abhidharmakośa-vyākhyā of Yaśomitra.
Abhis. ālokā = Abhisamayālaṃkāra-ālokā of Haribhadra.
Kār = Kārikā.
Kg. RGYUD = Tantra Section of the Kangyur.
Kg. MDO. = Sūtra Section of the Kangyur.
Kg. ŚER. = Prajñā-pāramitā (Śer-phyin) Section of the Kangyur.
Skabs. = Phar-phyin skabs-brgyad-ka of Ḥjam-dbyaṅs-bzad-pa.
Tg. MDO. = Sūtra Section of the Tangyur.
Stoṅ-thun = Stoṅ-thun Bskal-bzaṅ-mig-ḥbyed of Mkhas-grub.
Don. = Don-bdun-cu ascr. to Ḥjam-dbyaṅs-bzad-pa.
Rnam-bśad = Rnam-bśad-sñiṅ-poḥi rgyan of Rgyal-tshab Dar-ma-rin-chen.
M. Vyutp. = Mahāvyutpatti.
Luṅ. = Luṅ-gi-sñe-ma of Bu-ston.
Legs-bś. = Legs-bśad-sñiṅ-po of Tsoṅ-kha-pa.
Sa-lam Kh. = Sa-lam-gyi rnam-gzag Mkhas-paḥi yid-ḥphrog of Mkhas-grub (Khai-ḍub).
Sa-lam Jig. = Sa-lam-gyi rnam-gzag Theg-pa gsum-gyi mdzes-rgyan of Dkon-mehog Ḥjigs-med-dbaṅ-po (Kōn-chog Jig-med vaṅ-po).
S-nirm = Saṃdhinirmocana-sūtra.
Sūtral. = Mahāyāna-Sūtrālaṃkāra.
Gser. = Gser-phreṅ Legs-bsad-gser-phreṅ) of Tsoṅ-kha-pa.

CHAPTER ONE

REVIEW OF LITERATURE

In a previous work[1] we have given a short review of the so-called 5 Treatises of Maitreya, viz. the *Mahāyāna-Sūtrālaṃkāra*, the *Abhisamayālaṃkāra*, the *Madhyānta-vibhaṅga*, the *Dharma-dharmatā-vibhaṅga* and the *Uttaratantra*. Now, among these 5 treatises, the Abhisamayālaṃkāra or, as runs its full title, the *Abhisamayālaṃkāra-nāma Prajñā-pāramitā-upadeśa-śāstra*,[2] is considered by the learned Tibetan tradition to be the most important as (1) a summary of the *Prajñā-pāramitā-sūtras*, and (2) as the text containing the special theory of the *mārga* or the Path to the attainment of Nirvāṇa according to the Mahāyānistic standpoint. The exclusive importance of this work, the place which it occupies in the Buddhist literature, the fact of its being one of the principal subjects of study in the monastic schools of Tibet and Mongolia,—all this has been already indicated by Professor Th. Stcherbatsky in his introduction to our edition of the Sanskrit text of the *Abhisamayālamkāra* and of its Tibetan translation in the *Bibliotheca Buddhica*. In starting on a detailed investigation of the contents of our work, it is of course impossible to consult all the huge indigeneous literature of the different periods, the more so because a great number of texts are unavailable. In the present work we shall take recourse to the following commentaries, Indian and Tibetan, which are held in great esteem by the learned Tibetan tradition and are considered to contain the most clear, thorough and full analysis of the subjects contained in the *Abhisamayālaṃkāra*.

A. The Indian Commentaries :

(1) The *Abhisamayālaṃkāra-ālokā* of Haribhadra, investigating the

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[1] Introduction to the translation of the Uttaratantra in Acta Orientalia, vol. IX.

[2] Tib-Śes-rab-kyi-pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos Mṅon-par-rtogs-paḥi rgyan.

contents of the *Abhisamayālaṃkāra* in its relation to the *Aṣṭasāhasrikā-prajñā-pāramitā-sūtra.*[1]

(2) The *Sphuṭārthā*, a Commentary of the same author, elucidating the contents of the Abhisamayālaṃkāra without referring to any of the *Prajñā-pāramitā-sūtras.*[2]

B. The Tibetan Commentaries :

(1) The *Luṅ-gi sñe-ma* (*Āgama-mañjari*) of Bu-ton Rin-chen-dub.[3]

(2) The *Legs-bśad-gser-phreṅ*[4] of Tsoṅ-kha-pa, which contains a very clear and detailed exposition of the subject and may be regarded as one of the most authoritative sources.

(3) The *Rnam-bśad-sñiṅ-poḥi-rgyam* (*Vyākhyā-hṛdaya-alaṃkāra*), of Tsoṅ-kha-pa's pupil Rgyal-tshab Dar-ma-rin-chen.[5]

(4) The *Rtogs-dkaḥi-snaṅ-ba* (*Durbodha-āloka*) of Mkhas-grub (Khai-ḍub) Dge-legs dpal-bzaṅ-po, the other celebrated pupil of Tsoṅ-kha-pa.[6]

(5) The *Rin-chen-sgron-ma* (*Ratna-pradīpa*) usually known as *Phar-phyin skobs-brgyad-ka* "The 8 Subjects of the *Prajñā-pāramitā*", of the celebrated Jam-yaṅ-zad-pa.[7]

This latter work is a manual (*Yig-cha*) for the study of the *Abhisamayālaṃkāra* in the monastic schools.[8] Like all the manuals of this kind, it is written according to a special plan, the analysis (*mthaḥ-dpyod*) always consisting of 3 parts—*dgag-gzag-spaṅ gsum.* (1) *dgag* means

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[1] In the Tibetan tradition this work is known by the abriḍged titles : 1) Brgyad-stoṅ ḥgrel-chen=Aṣṭasāhasrikā-mahā-ṭīkā or simply Hgrel-chen—"the Great Commentary." and (2) Rgyan-snaṅ (for Mṅon-par-rtogs-paḥi rgyan-gyi-snaṅ-ba=Abhisamayālaṇkāra-ālokā).

[2] Tangyur, MDO. VII. 93—161; a separate block-print edition has been issued by the Aga (Bde-chen lhun-grub gliṅ) monastery of Transbaikalia. This Commentary is known by the title of Hgrel-pa Don-gsal and represents the basis for all the Tibetan exegetical literature.

[3] Aga monastery block-print edition. Usually known by the abridged title of Bu-ston Phar-phyin—"the Prajñā-pāramitā (Commentary) of Bu-ton."

[4] Vol. XVII and XVIII of the full collection (Gsuṅ-ḥbum) of Tsoṅ-kha-pa's works. We possess, moreover, separate editions by the Labraṅ and Aga monasteries.

[5] Vol. II of Rgyal-tshab's works.

[6] Vol. I of Khai-ḍub's works.

[7] Two editions of this Commentary have been issued in Transbaikalia : one by the Tsugol (Bkra-sīs chos-ḥphel-gliṅ) and the other by the Chilutai (Dgaḥ-idan dar-rgyas-gliṅ) monastery.

[8] Jam-yaṅ-zad-pa (Hjam-dbyaṅs-bzad-pa) is the founder of the Go-maṅ (Sgo-maṅ) school at the monastery of Brā-buṅ. A great number of the Ge-lug-pa monastries

gzan-lugs dgag-pa=para-mata-pratiṣedha, the refutation of the opinions of others regarding the subject in question. (2) *gzag* is *raṅ-lugs gzag-pa= sva-mata-sthāpanā*, the establishment of the author's own point of view, containing a definition of the subject, an indication of its varieties, and so on. (3) *spaṅ* is an abbreviation of *rtsod-spaṅ=vivāda-prahāṇa*, the refutations of the objections of opponents which are or may be directed against the points established by the author. The first and the third part of such an investigation are written in the form of a controversy, thus forming patterns for the disputes held in the monastic schools (*chos-grva*).

Now, with the help of the works mentioned, we shall first of all endeavour to show the place which the *Abhisamayālaṃkāra* occupies in the Prajñā-pāramitā literature and its relation to the *Prajñā-pāramitā-sūtras*. According to the Tibetan authors of the earlier period, among bulky literature consisting of commentaries on the Prajñā-pāramitā[1] there are 4 works (or rather classes of works) which ought to be regarded as the so-called "Way-layers of the Vehicle" (of the Doctrine—*śiṅ-rtaḥi srol-ḥbyed*).[2] These are :

(1) The 6 fundamental treatises of Nāgārjuna on the Mādhyamika system,[3] viz. the *Prajñā-mūla*,[4] the *Śūnyatā-saptati*,[5] the *Yukti-ṣaṣṭikā*,[6] the

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of Tibet and, with very few exceptions, all the monasteries of Mongolia and Transbaikalia, belong to this section. Every separate branch of the Buddhist literature is studied in these monasteries with the help of the manuals of Jam-yaṅ-zad-pa. Among the other schools the most important are, with the Ge-lug-pa sect, the Lo-sā-liṅ (Blo-gsal-gliṅ) section of Brā-buṅ and the school of the monastery of Se-ra. Each of these has its special manuals (Yig-cha).

[1] The first 16 volumes of the Tangyur consist exclusively of such commentaries. The following (XVII—XXIX) contain the treatises of the Mādhyamika system, i.e. the works of Nāgārjuna, Āryadeva, &c., which are likewise regarded as interpretations of the Prajñā-pāramitā.

[2] I.e. fundamental, independent interpretations; Gser. I. 6a. 5—*dgoṅs-ḥgrel gzan-la ma-ltos-par-yum-gyi dgoṅs-pa re ḥgrel-pas śiṅ-rtaḥi srol-ḥbyed-do.*—They are the way-layers of the Vehicle as they interpret the meaning of the Mother (i.e. the Prajñā-pāramitā) without taking recourse to the interpretations of others.

[3] Tib. Dbu-maḥi rigs-tshogs drug. Cf. my translation of Bu-ton's History, vol. I. pp. 50, 51.

[4] Rtsa-baḥi śes-rab, abridged Rtsa-śe.

[5] Stoṅ-ñid-bdun-cu-pa.

[6] Rigs-pa drug-cu-pa.

Vigraha-vyāvartanī,[1] the *Vaidalya-sūtra*[2] and the *Vyavahārasiddhi*.[3]

(2) The *Prajñā-pāramitā-artha-saṁgraha*, alias *Aṣṭasāhasrikā-piṇḍārtha*[4] of Dignāga, in which the contents of the *Aṣṭasāhasrikā* is systematized into 32 subjects.[5]

(3) The Commentary on the 3 *Prajñā-pāramitā-sūtras*, viz. the *Śatasāhasrikā*, the *Pañcaviṁśatisāhasrikā*, and the *Aṣṭādaśasāhasrikā*, ascribed to the Kashmirian author Daṃṣṭrāsena,[6] and exposing the subject in the form of the 3 "media" (*sgo gsum*) and the 11 "instructions" (*rnam-graṅs bcu-gcig*).[7]

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[1] Rtsod-pa zlog-pa.

[2] Zib-mo rnam-thag.

[3] This is the sixth work acc. to Bu-ton (Tib. Tha-sñad-grub-pa), a treatise which has not been translated into Tibetan. Tsoṅ-kha-pa in his Gser-phreṅ (Aga ed. 4 a. 3, 4) says that the sixth work is considered by some to be the Vyavahāra-siddhi, by others—the Akutobhaya (Ga-las-ḥjigs-med) or the Ratnāvalī (Rin-chen-phreṅ-ba), but that it is not correct to insist upon the number of the treatises as being six. As concerns the Akutobhaya, we have the following interesting statement in the Stoṅ-thun Bskal-bzaṅ-mig-ḥbyed of Khai-ḍub (vol. I of the full collection of Khai-ḍub's works. Tsaṅ edition 38 b. 5 sqq.). It is said that many Tibetan authors consider the Akutobhaya to be an autocommentary (*raṅ-ḥgrel*) of Ārya Nāgārjuna, but such an opinion shows that they have not correctly analysed the text. Indeed, the Akutobhaya in commenting the 27th chapter of the Mūla-mādhyamika, quotes from the Catuḥśatikā of Āryadeva with indication : "It has thus been said by the venerable Āryadeva." (Btsun-pa Hphags-pa-lha.) It is quite impossible that Nāgārjuna could have quoted the work of his pupil in such a manner. The fact that Avalokitavrata in his Subcommentary to Prajñāpradīpa of Bhāvaviveka (Tg. MDO. XX, XXI and XXII) calls the Akutobhaya an auto-commentary (cf. Conception of Buddhist Nirvāṇa, p. 66) is not regarded as a decisive argument for ascribing the work to Nāgārjuna. It is pointed to the fact that a great number of fundamental works and commentaries. including such which belong to the Tantric Division, have been erroneously attributed to Nāgārjuna (*Hphags-pa-la kha-gyar-ba*), and that such attributions have been frequently made by the Indian Commentators. Similar indications are to be found likewise in Tsoṅ-kha-pa's Legs-bśad-sñiṅ-po (vol. XIV of Tsoṅ-kha-pa's works. Tsaṅ edition 49 b. 4, 5), where it is moreover said that Buddhapālita, Candrakīrti and Bhāvaviveka have not made a single quotation from the Akutobhaya and have not even mentioned it in their works. This is likewise an argument for denying the authorship of Nāgārjuna.

[4] Tib. Brgyad-stoṅ-don-bsdus, Tg. MDO. XIV. The analysis of this work with its Commentary by Triratnadāsa will form the subject of a special study.

[5] Cf. my translation of Bu-ton's History vol. i, p. 52.

[6] Mche-baḥi-sde.

[7] Tg. MDO. XIV—In Bu-ton's Luṅ-gi-sñe-ma (3 b. 3) the author of this work is said to be Daṁṣṭrāsena. But in his history Bu-ton says that although this Commentary is usually ascribed to Daṃṣṭrāsena, it represents in reality the Paddhati (Gzuṅ-ḥgrel) of Vasubandhu (which is mentioned by Haribhadra in the introductory verses to Abhisamayālaṁkāra-ālokā—*ācāryo Vasubandhur artha-kathane prāptādaraḥ paddhatau*). The later Tibetan authors beginning with Tsoṅ-kha-pa hold the opinion of Bu-ton to be incorrect. Tsoṅ-kha-pa in his Gser-phreṅ (5a. 6 sqq.) says that "other

(4) The *Abhisamayālaṃkāra* which is a treatise expounding the indirect subject-matter (*śugs-don*) of the *Prajñā-pāramitā-sūtras*, viz. that of the Path (*mārga=lam*) leading to the attainment of Buddhahood.

Now the later Tibetan authors, beginning with Tsoṅ-kha-pa, consider this enumeration of 4 fundamental commentaries on the Prajñāpāramitā (or of the 4 "Way-layers of the Vehicle") to be incorrect. The *Aṣṭasāhasrikā-piṇḍārtha*, they say, cannot be regarded as a fundamental interpretation, since, in its exposition of the 16 forms of Non-substantiality[1] and in its tendency of establishing a concordance between the teaching of the Prajñā-pāramitā and that of the 3 Aspects of Reality,[2] this peculiar tenet of the Yogācāra-vijñanavāda school, it closely follows the *Madhyānta-vibhang* and the *Māhāyāna-saṁgraha* of Arya Asanga. It cannot therefore be regarded as a treatise containing an independent theory, apart from the 5 works of Maitreya.[3] The Commentary on the 3 *Prajñā-pāramitā-sūtras*, in its turn, in the part containing the investigation of the 16 forms of Non-substantiality and in its demonstration of the elements of existence (*dharma*) as neither becoming originated,[4] nor disappearing[5] and as being neither defiling nor purifying,[6] follows the *Mūla-mādhyamika* of Nāgārjuna and quotes from it. It cannot, accordingly,

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authorities consider that the Commentary could have by no means been composed by Vásubandhu, since it refers to the Vārttika of Bhadanta Vimuktasena (the pupil of Vasubandhu's pupil, Ārya Vimuktasena) in the subject of the 8 forms of imputation peculiar to the Great Śrāvakas (*ñan-thos-kyi skyes-bu-chen-poḥi rnam-rtog brgyad.*)" Moreover (ibid. 6a. 1) Tsoṅ-kha-pa points to the fact that in the passage concerning the last period of 500 years of the duration of the Doctrine (*lṅa-brgya-pa tha-ma*), the author quotes the opinion of Śāntirakṣita (Zi-ba-ḥtsho), who as we know is a much later author. Owing to this fact the authorship of Vasubandhu is held to be quite impossible. It is however interesting to note that in the present Narthaṅ edition of the Tangyur (which is considered to be the oldest form, that revised by Bu-ton himself), we have. in the title of the work, the indication ; *slob-dpon Dbyig-gñen-gyis-mdzad-pa*—"composed by the teacher Vasubandhu."

[1] *ṣoḍośa ṣūnyatāḥ=stoṅ-nid bcu-drug.*

[2] *triṇi lakṣaṇāni=mtshan-ñid gsum.* These are : the imputed aspect, *parikalpita-lakṣaṇa=kun-tu-btags-paḥi mtshan-ñid* (*kun-btags*), the causally dependent aspect, *paratantra-lakṣaṇa=gzan-gyi-dbaṅ-gyi mtshan-ñid* (*gzan-dbaṅ*), and the ultimate aspect, *pariniṣpanna-lakṣaṇa=yoṅs-su-grub-paḥi mtshan-ñid* (*yoṅs-grub*). Cf. below, Chapter V.

[3] Gser-phreṅ I. 6a. 5—b 3.

[4] *anutpanna=ma-skyes-pa.*

[5] *aniruddha=ma-ḥgag-pa.*

[6] *sāṃkleśika=kun-nas-ñon-moṅs-pa* and *vaiyavadānika=rnam-par-byaṅ-ba.* Tsoṅ-kha-pa uses here for both extreme abbreviation *kun-byaṅ* (*kun-* for *kun-nas-ñon-moṅs-pa* and *byaṅ-* for *rnam-par-byaṅ-ba*).

be viewed as exposing a theory different from that of the Mādhyamika treatises of Nāgārjuna.[1]

Thus, with the exclusion of the said 2 treatises, only 2 kinds of fundamental interpretations of the Prajñā-pāramitā are admitted, viz. the Mādhyamika treatises of Nāgārjuna, elucidating the direct subject-matter of the Sūtras, i.e. the Teaching of the Non-substantiality[2] of all the elements of existence, and the *Abhisamayālamkāra*, which is to be regarded as a work revealing the indirect or hidden meaning (*sbas-don*) of the Prajñā-pāramitā. This subject is the process of intuition[3] of the Highest Truth, or, what is the same, the Path[4] towards the attainment of Buddhahood and final Nirvāṇa.

It is here necessary to remember the different meanings in which the term *Prajñā-pāramitā*-is used, As we have it in Dignāga's *Prajñā-pāramitā-artha-saṁgraha*,[5] the word prajñā-pāramitā means (1) the monistic Highest Wisdom personified as the Buddha in his Cosmical Body (*dharma-kāya*), and free from the differentiation into subject and object (*grāhya-grāhaka*), (2) the Path leading to the attainment of this Wisdom and (3) the text (of the Sūtras) containing the Teaching which is conducive to the realization of the former two. The first is Prajñā-pāramitā in the direct sense of the word (—the Climax of Wisdom personified as the Cosmical Body of the Buddha), whereas the Path and the text are metaphorically likewise designated by the name of Prajñā-pāramitā,[6] as being the factors bringing about the attainment of the Highest Monistic Knowledge. Thus, we have Prajñā-pāramitā in the sense of "the Path towards the attainment of the Wisdom of the Buddha."[7] As such it represents the main subject-matter of the *Abhisamayālaṃkāra*. The latter accordingly represents a summary of the contents of the Sūtras which is put in correspondence with the Teaching of the Path. All the topics of the Prajñā-pāramitā, in a direct or hidden form, have been included in the *Abhisamayālaṃkāra* in an extremely condensed way. The whole treatise, as shows its title *Prajñā-pāramitā-upadeśa-śāstra*, is intended to communicate briefly, in metrical aphorisms

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[1] Gser. I. 6 b. 3-4.

[2] *śūnyatā=stoṅ-pa-ñid.*

[3] *abhisamaya=mṅon-rtogs.*

[4] *mārga=lam.* In the Tibetan tradition, *abhisamaya* and *mārga* are always spoken of as synonymous—*mṅon-rtogs daṅ lam doṅ-gcig.*

[5] *prajñāpāramitā jñānam advayaṃ sa Tathāgataḥ | sādhya-tādarthya-yogena tācchābdyaṁ grantha-mārgayoḥ* quoted in the Abhis. ālokā M.S. Minaev. 23 b. 4—5).

[6] *aupacārikī prajñā-pāramitā=śer-phyin btags-pa-pa.*

[7] *mārga (-bhūtā) prajñā-pāramitā=lam-śer-phyin.*

(*kārikā*), the teaching contained in the Sūtras, which is interpreted from the standpoint of the theory of *mārga*. It is, so to say, a catechism, a text to be learned and recited by heart.

In general, as concerns the Prajñā-pāramitā section of the Buddhist Canon, the earlier Tibetan authors[1] consider its main texts to be the following :

I. The 6 "Mother" works (*yum drug*)

(1) The *Śatasāhasrika*;[2] (2) The *Pañcarviṁśatisahāsrikā*;[3] (3) The *Aṣṭādaśasāhasrikā*;[4] (4) The *Daśasāhasrikā*;[5] (5) The *Aṣṭasāhāsrika*;[6] (6) The *Saṃcaya*.[7]

II. The 11 "Filial" works (*sras bcu-gcig*) :

(1) The *Saptaśatikā prajñā-pāramitā*;[8] (2) The *Pañcaśatikā*;[9] (3) The *Triśatikā*;[10] (4) The *Praiñā-pāramitā-naya-śaia-pañcaśatikā*;[11] (5) The *Ardhaśatikā*;[12] (6) The *Pañcaviṁśati-prajña-pāramitā-mukha*;[13] (7) The *Suvikrāntavikrami-paripṛcchā*;[14] (8) The *Kauśika-prajñā-paramitā*;[15] (9) The *Ekākṣarī*;[16] (10) The *Svalpākṣara-prajñā-pāramitā*;[17] (11) The *Prajñāhṛdaya*.[18]

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[1] Bod sṅa-ma-pa, as they are styled by Tsoṅ-kha-pa and his school.

[2] Stoṅ-phrag-brgya-pa, usually known in the Tibetan tradition by the abridged title of Yum ḥbum-pa—"the Mother (Prajñā-pāramitā) of 100,000 verses," or simply Hbum;

[3] Ñi-khri-lṅa-stoṅ-pa or Ñi-khri.

[4] Khri-brgyad-stoṅ-pa.

[5] Śes-rab-khri-pa.

[6] Brgyad-stoṅ-pa.

[7] Sdud-pa. Kg. ŚER. (Pr.-pāramitā), I. No. 1.

[8] Bdun-brgya-pa. Ibid. No. 3.

[9] Lṅa-brgya-pa. Ibid. No. 4.

[10] Sum-brgya-pa.

[11] Tshul brgya-lṅa-bcu-pa, Kg. RGYUD. IX.

[12] Lṅa-ben-pa, Kg. ŚER. I. No. 6.

[13] Sgo-ñer-lṅa-pa, Kg. RGYUD. X.

[14] Rab-rtsal rnam-gnon-gyis zus-pa. Ibid. No. 2.

[15] Kg. RGYUD. XIII.

[16] Yi-ge-gcīg-ma. Ibid. No. 7.

[17] Yi-ge-ñuṅ-ṅu. Kg. RGYUD. XII.

[18] Śes-rab-sñiṅ-po (Śer-sñiṅ). Kg. RGYUD. XII—The principal difference between the "Mother" and the "Filial" works is that the former contain the teaching about the process of intuition (*abhisamaya*) whereas the latter are [dedicated only to the theoretical part, viz. the teaching of Non-substantiality (Gser. I. 7a. 3).

Tsoṅ-kha-pa and his school consider this classification to be incorrect, since we have other small Sūtras likewise belonging to the division of the Prajñā-pāramitā.

As concerns the sources of the *Abhisamayālaṁkāra*, they are contained in those of the *Prajñā-pāramitā-sūtras*, the contents of which may be put in correspondence with the Teaching about the process of intuition (*abhisamaya*) or the Path (*mārga*). These are : the *Śatasāhasrikā*; the *Pañcaviṃśatisāhasrikā*; the *Aṣṭādaśasāhasrikā*; the *Aṣṭasāhasrikā*, and the *Saṃcaya*. Indeed, tke commentators of the *Abhisamayālaṃkāra* have explained it with reference only to these Sūtras, but not to the other Canonical works mentioned above. According to the tradition, there are altogether 21 Commentaries on the *Abhisamayālaṃkāra* composed by the Buddhist Paṇḍits in India, These Commentaries are as follows :

I. The 12 works commenting on the *Abhisamayālaṃkāra* in connexion with the *Prajñā-pārmitā-sūtrns* (*mdo-daṅ-sbyar-ba*) :

(1) The *Pañcaviṁśatisāhasrikā-ālokā*[1] of Ārya Vimuktasena.

(2) The *Abhisamayālaṃkāra-vārttika*[2] of Bhadanta Vimuktasena.

(3) The summary of the *Pañcaviṁśatisāhasrikā* in 8 chapters, in correspondence with the subjects of the *Abhisamayālaṃkāra*, by Haribhadra.[3]

(4) The *Śuddhimatī*[4] of Ratnākaraśānti.

(5) The Commentary explaining the *Abhisamayalaṃkara* in connexion with the *Śatasāhasrikā*, ascribed to the Kashmirian Dharmaśrī.[5]

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[1] Tib. Ñi-khri-snaṅ-ba. Tg. MDO. I. 15-249 (Pek.). Full title acc. to Tg.; Ārya-Pañcavimśatisāhasrikā-Prajñā-pāramitā-upadeśa-śāstra-Abhīsamayālaṁkāra-vṛtti.

[2] Tg. MDO. II. 1-207. The authorship of this text, as it appears in the Tangyur, is considered to be dubious. Cf. below.

[3] Tib. Le-brgyad-ma. Tg. MDO. III, IV, V. In Cordier's Index du Bstanḥgyur this work appears as a mere reproduction of the Pañcaviṁśatisāhasrikā, whereas it represents in reality a summary of the contents of that Sūtra with explanations of Haribhadra.

[4] Tib. Dag-ldan. Tg. MDO. IX. 87-240.

[5] Śatasāharikā-vivaraṇa. Tg. MDO. XI. 256—331. Acc. to Gser. I. 8 a. 5 sqq. this work is not of Indian origin, since it contains strange mistakes as regards the correspondence of the subject-matter of the Abhisamayālamkāra with that of the Sūtras.

(6) The *Abhisamayālaṃkār-īlokā* of Haribhadra.[1]

(7) The *Sārottamā*[2] of Ratnākaraśānti.

(8) The *Marmakaumudī*[3] of Abhayākaragupta.

(9) The *Saṃcaya-gāthā-pañjikā Subodhinī nāma* of Haribhadra.[4]

Connected with the *Aṣṭasāhasrikā*.

(10) The *Saṃcaya-gāthā-pañjikā* of Haribhadra's pupil Buddhaśrījñāna.[5]

(11) The *Prajñā-pāramitā-tāla*[6] ascribed to Dharmaśrī.

Connected with the *Saṁcaya*.

(12) The *Aṣṭa-samāna-artha-śasana*,[7] ascribed to Smṛtijñānakīrti, a Commentary with references to the *Śatasāhasrikā*, the *Pañcaviṃśatisāhasrikā* and the *Aṣṭādaśasāhasrikā*.

II. The 9 Commentaries explaining the Abhisamayālaṃkāra without establishing a concordance with the Sūtras :

(1) The *Sphuṭārthā* of Haribhadra.[8]

(2) The *Prasphuṭapadā*[9] of the Mādhyamika teacher Dharmamitra (Dbu-ma-pa Chos-kyi-bśes-gñen),—a subcommentary on the former.

(3) The *Durbodha-āloka*[10] of Dharmakīrtiśrī from Suvarṇadvīpa (Gser-gliṅ-pa).

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[1] The Tibetan translation of this text forms the 6th volume of Tg. MDO.

[2] Tib. Sñiṅ.poḥi-mchog. Tg. MDO. X. 1—253.

[3] Gnad-kyi zla-ḥod. Tg. MDO. XI. 1—256.

[4] Dkaḥ-ḥgrel rtogs-sla. Tg. MDO. VII. 1—93. Acc. to Gser. I. 8 b. 6—9 a. 1 the Paṇḍit Sthirapāla or Trilakṣa (Hbum-phrag-gsum-pa) and the Great Translator Ṅog Lo-dan Śei-rab deny the authorship of Haribhadra. However, as Abhayākara-gupta in his Marmakaumudī directly quotes it as the work of Haribhadra, it will be correct to consider it as such.

[5] Sdud-paḥi dkaḥ-ḥgrel. Tg. MDO. VIII. 135—223.

[6] Mdzod-kpi lde-mig. Tg. MDO. XI. 331—340. The Gser. (I 8 b. 4—5) has in regard of this work the same remarks as in the case of the Commentary on the Śatasāhasrikā ascribed to Dharmaśrī. Both are considered to have been composed by a translator or some other Tibetan author.

[7] Don brgyad-kyis mthun-par-bstan-pa. Tg. MDO. II. 207—275. Acc. to the Gser. (I. 8 b. 5-6) the authorship of Smṛtijñānakīrti is dubious, since the work is feeble and contains many mistakes as concerns the correspondence of the Abhisamayālamkāra with the Sūtras.

[8] Tg. MDO, VII. 93—161.

[9] Tshig-gsal. Tg. MDO. VIII. 1—128.

[10] Rtogs-dkaḥi-snaṅ-ba. Tg. MDO. VII. 161—289. Acc. to Bu-ton's Luṅ-gi-sñe-ma, the author of this work is Kulandatta (?).

(4) The *Abhisamyālamkāra-vṛtti-piṇḍārtha*[1] of Prajñākaramati.

(5) The *Prajña-pāramitā-piṇḍārtha*[2] of Kumāraśrībhadra.

(6) The *Prajñā-pāramitā-piṇḍārtha-pradipa*,[3] ascribed to Dipaṃkaraśrījñāna (Atīśa).

(7) The *Prajñā-pradīpa-āvali*[4] of Buddhaśrījñāna.

(8) The *Kīrtikalā*[5] of Ratnakırti.

(9) The *Munimatālaṃkāra*[6] of Abhayākaragupta.

However, the main foundation of the *Abhisamayālaṃkāra* is unquestionably the *Pañcaviṁśatisāhasrikā-prajñāpāramitā*. Indeed, the form in which the subjects appear in the *Pañdaviṁśatisahasrika* is nearest to the order of the *Abhisamayālaṃkāra*. The latter is even sometimes called *par excellence* a summary of the *Pañcaviṁśatisāhasrikā*, as we have it, for instance, in the title of Vimuktasena's Commentary—*Ārya-Pañcaviṁśatisāsrikā-prajñā-pāramitā-upadeśa-śastra-Abhisamayālaṃkāra-vṛtti*.

As we have mentioned before, the most valuable of the Commentaries are for us the two works of Haribhadra, viz. the *Abhisamayālaṃkāra-ālokā* or the Great Commentary (*ḥgrel-cheṅ*) and the *Sphuṭārthā* or the Small Commentary (*ḥgrel-chuṅ*). In each of these works we have introductory verses which refer to the authors who have previously commented on the *Prajñā-pāramitā* and the *Abhisamayālaṃkāra*. It is said that Ārya Asanga has composed a Commentary elucidating the meaning of the Sūtras,[7] and that Vasubandhu has followed him in his Paddhati (*gzuṅ-ḥgrel*) on the *Pañcaviṁśatisāhasrikā*.[8]

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[1] A summary of Haribhadra's Sphuṭārthā. Tg. MDO. VII. 289-315.

[2] Tg. MDO. VIII. 128—135.

[3] Tib. Śer-phyin-bsdus-don-sgron-me. Tg. MDO. X. 253—262. Acc. to Tsoṅ-kha-pa, this work, being very feeble and containing many Tibetanisms, cannot be attributed to Atīśa, but must have been composed by one of his pupils or some other Tibetan author (Gser. I. 9a. 1—2).

[4] Tib. Śes-rab sgron-meḥi-phreṅ-ba. Tg. MDO. IX. 1—87.

[5] Grags-cha. Tg. MDO. IX. 223—310.

[6] Thub-paḥi dgoṅs-rgyan. Tg. MDO. XXIX. 71—398. The latter work is an independent treatise elucidating the essential meaning of Buddhist Scripture in general. It does not appear as a Commentary on the Abhisamayālaṅkāra in the direct sense of the word. However, as its 3 last chapters for the greater part contain explanations of the subjects of the Abhisamayālaṅkāra, it must be counted among the Commentaries of the latter (Gser. I. 8a. 2).

[7] *bhāṣyaṃ tattva-viniścaye racitavān prajñāvatām agraṇī Āryāsaṅga*. Some consider that this indicates a Commentary called Tattva-viniścaya.

[8] Confounded with the Commentary of Daṃṣṭrāsena.

Both have commented on the *Prajñā-pāramitā* from the standpoint of the Yogācāra-Vijñānavāda school and have explained the Sūtra without directly referring to the subjects of the *Abhisamayālaṅkāra*. The next commentator was Ārya Vimuktasena,[1] whose treatise contains an elucidation of the *Pañcaviṃśatisāhasrikā* and the *Abhisamayālaṃkāra*, *en regard*. This work is the oldest of the 21 Commentaries mentioned before and has been written from the Mādhyamika standpoint.[2] After it comes the Vārttika[3] of Bhadanta Vimuktasena,[4] the pupil of Ārya Vimuktasena. Haribhadra says that the explanation of Ārya Asanga and Vasubandhu was incomplete, since they did not comment the Sūtras in accordance with the Teaching of the Path (*mārga*) or the process of the intuition of the Truth (*abhisamaya*), and have moreover committed errors by explaining in conformity with the Yogācāra principles. Ārya and Bhadanta Vimuktasena in their turn have not given a full and clear exposition of the subject. This is the reason why Haribhadra has found it necessary to compose new commentaries. These have been written by him from the Mādhyamika standpoint.[5] In his works Haribhadra has investigated the Prajñapāramitā from the standpoint of the Teaching of the Path and has established a full concordance between the contents of the Sūtras and the subjects of the Abhisamayālaṃkāra. He is regarded as the greatest authority in the field of Prajñā-pāramitā and Abhisamaya, and all the Tibetan Commentaries refer to him as their principal source.

We shall now make an attempt to give a summary of the contents of the *Abhisamayālaṃkāra* and of the subjects treated in it. But before starting on such a work, we propose to point out the systematical construction of the Doctrine of the Path, which is the principal subject of our investigation. The Doctrine concerning the *mārga* or Path leading to the attaintment of Nirvāṇa is to be found in the oldest Buddhist literature. All the Hīnayānistic schools acknowledge it, and its examination forms a considerable part of the contents of the

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1. Hphags-pa Rnam-grol-sde.

2. So we have to understand the words of the Sphuṭārthā : *dbu-mar gnas-paḥi blos=madhyastha-buddhyā.*

3. Rnam-ḥgrel.

4. Btsun-pa Rnam-grol-sde. The text in the Tangyur (MDO. II. 1—207), which is usually held to be the Vārttika of Bhadanta Vimuktasena, is considered by Tsoṅ-kha-pa to be dubious as regards its authorship. In the Abhis. ālokā there are quotations from the Vārttika which are not to be found in the Tangyur text (Gser. I. 21 b. 56—6).

5. Haribhadra belongs to the school of the Yogācāra-Mādhyamika-svātantrikas (Rnal-ḥbyor-spyod-paḥi Dbu-ma-raṅ-rgyud-pa).

Abhidharmakośa and its Commentaries. In Yaśomitra's *Vyākhayā* we find many detailed and valuable explanations concerning the Path and its different stages. But as a rule, the full exposition of the Teaching of the Path in its most developed form we find in the Mahāyānistic literature, Apart from the *Abhisamayā lmkāra*, the Doctrine of the Path has been discussed by Ārya Asanga in his *Yogacaryābhūmi* and in his *Abhidharmasamucaya*. In the latter a clear short summary of the teaching is given in connexion with the analysis of the 4 Truths or Principles of the Saint.[1] In the later literature we have the *Bodhi-pradipa*[2] of Dīpaṃkaraśrījñāna (Atīśa), which represents the principal foundation for Tsoṅ-kha-pa's great work, the *Lam-rim-chen-mo*. Subsequently, the Tibetan authors have composed special manuals elucidating theory of the Path on the basis of the *Abhisamayālamkāra* and its Commentaries, the *Bodhi-patha-pradīpa* and the *Lam-rim*. We possess, in block-print editions, the *Mṅon-rtogs-rim-pa* (*Abhisamayā-krama*)[3] of Tsoṅ-kha-pa's pupil Gyal-tshab Dar-ma Rin-chen, the *Sa-lam-gyi rnām-gzag Mkhas-paḥi-yid-ḥphrog*[4] of Khaiḍub (Mkhasgrub), and the *Sa-lam-gyi rnam-gzag theg-pa gsum-gyi mdzes-rgyan* of the Labraṅ Lama Kōn-chog Jig-med-vaṅ-po (Dkon-mchog Hjigs-med-dbaṅ-po). The latter 2 works give an exposition of the Doctrine of the Path and of the 10 Stages (*buūmi*) of the Boddhisattva. We here make an attempt to give a brief account of the Teaching of the Path and its degrees in accordance with the sources indicated by us. Later on we shall see how the subjects treated in the *Abhisamayālamkāra* itself are to be put in correspondence with this Teaching of the Path.

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[1] *catvāri ārya-satyāni=ḥphags-paḥi bden-pa bzi.*

[2] Tib. (abridged) Lam-sgron, Tg. MDO. XXXI. 274-277 and XXXIII. 1—5.

[3] Vol. V of Gyal-tshab's works.

[4] A separate block-print edition issued by the Khu-luṅ Dgaḥ-ldan-chos-ḥkhor-gliṅ (Gusinoozersky) monastery of Transbaikalia is in my possession.

CHAPTER TWO

THE PATH AND ITS VARIETIES

Now, what is this "Path," and in what sense is it to be understood? First of all we have to mention the tradition which takes into consideration kinds of individuals, viz. the lowest (*skyes-bu-chuṅ=adhama-puruṣa*), the intermediate (*skyes-bu-ḥbrin-pa=madhya-puruṣa*) and the highest (*skyes-bu-chen-po = mahā-puruṣa*). The first is the ordinary worldly being who cares only for worldly matters, and the highest aim he can pursue can be only a blissful existence in a future life. For the individual of the intermediate and the highest kinds, i.e. the Hīnayānist (Śrāvaka and Pratyeka-buddha) and the Mahāyānist Boddhisattva, respectively, the Phenomenal World represents nothing but an object of disgust and sorrow. Such individual accordingly search for a path to attaining a position in which one is no more disturbed by wordly turmoil. It is through constant meditation on the true aspect of existence and the full cognition of it that the deliverance from Phenomenal Existence can be secured. Accordingly, the general definition of the Path for the individuals of both the intermediate and the highest order is "the intuition (*abhisamaya*) of the Truth which is conducive to the attainment of Enlightenment, Nirvāṇa, and the libration from the bonds of Phenomenal Existence."[1] Its synonyms are "the way to Final Deliverance," 'the process of the cognition of Truth." the Vehicle"[2] (*yāna = theg-pa*),—&c. It has five principal degrees which are :—

1) The Path of Accumulating Merit (*sambhāra-mārga=tshogs-lam*).

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[1] Sa-lam Kh. 1. 4—2a. 2 *byaṅ-chub bgrod-paḥi go-skabs phye-bśul-du-gyur-paḥi mṅon-rtogs, de daṅ khyab-mñam-pa thar-par bgrod-paḥi go-skabs phye-bśul-du-gyur-paḥi mṅon-rtogs myaṅ-ḥdas-su bgrod-paḥi phye-bśul-du-gyur-paḥi mṅon-rtogs.*

[2] In the Sa-lam Jig. 4 b. 3 we have the synonyms *thar-lam=mokṣa-mārga, ye-śes=jñāna, mṅon-rtogs=abhisamaya, yum=mātṛ* ("the Mother" i.e. Prajñā-pāramitā in the sense of the Path), and *theg-pa=yāna.*

2) The Path of Training (*prayoga-mārga=sbyor-lam*).

3) The Path of Illumination (*darśana-mārga=mthoṅ-lam*).

4) The Path of Concentrated Contemplation (*bhāvanā-mārga=sgom-lam*).

5) The Final Path, where one is no more subjected to training (*aśaikṣa-mārga=mi-slob-lam*).

The last three represent "the Path of the Saint" (*ārya-mārga*). whereas the first two are regarded as aubservient degrees.

Such are the degrees of the Path in general. But in regard to the various individuals, progressing on his fivefold Path, there is another threefold division, viz. the Path of the Śrāvaka, the Path of the Pratyekabuddha, and the Path of the Bodhisattva (or the Mahāyānistic Path). These 3 different forms correspond to the 3 varieties of the faculty of cognition Truth.[1] The Śrāvaka's cognition is that of the unreality of the Ego or individual as an independent whole.[2] The Pratyekabuddha comes to the intuition of the objective unreality of the external world, without becoming free from the imputation concerning the reality of the subject that perceives. Finally, the Bodhisattva on his Path cognizes the unreality of all the separate elements of existence,[3] which are intuited by him as merged in the unique undifferentiated Absolute.

The first 2 varieties are characterized as having only an egoistic aim, the liberation of the stream of elements[4] constituting one's own personality from the bonds of the Phenomenal World. In that sense the Path of "the intermediate individual" is defined as "the mental activity characterised by the aversion towards Phenomenal Existence and the desire of attaining salvation exclusively for one's own self."[5] The Path of the Bodhisattva is on the contrary regarded as essentially altruistic; it has for its aim the attainment of Buddhahood in order to bring deliverance for other living beings.—

The principal constituent members of this process of meditation and intuition, the chief factors for the realization of the Path, are two in number, viz: the perfect quiescence of the mind (*śamatha=zi-gnas*) and transcendental analysis (*vipaśyanā=lhag-mthoṅ*). All the merits and achievements of the Hīnayānist and Mahāyānist Saints on their Paths, the mundane[1] as well as the supermundane,[2] are regarded as the result of these 2 cooperating factors,[3] the latter being the most essential part, the foundation, of every kind of transic meditation.[4] We have accordingly to speak of the Path as conditioned by the joint agency of the said 2 elements. Therefore all the Yogins, all the meditators, *eo ipso* all the Saints on their Paths, must at all times take recourse to mental quiescence and transcendental analysis.[5]—

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[1] *śrāvaka-yāna-abhisamayā-gotra*, *pratyekabuddha-yāna-abhisamaya-gotra* and *tathāgata-yāna-abhisamaya-gotra*. Cf. M. Vyutp. 61.

[2] *pudgala-nairātmya=gaṅ-zag·gi bdag-med.*

[3] *dharma-nairātmya=chos-kyi bdag-med.*

[4] *saṃtāna=rgyud.*

[5] Sa-lam Jig. 2a. 1—2. *ḥkhor-baḥi phun-tshogs-la blo-log-paḥi sgo-nas raṅ-kho-naḥi don-du thar-pa gtso-bor don-du-gñer-baḥi cha-nas-bzag-paḥi bsam-pa de skyes-bu-ḥbriṅ-gi lam-gyi mtshan-ṅid.*

The state of mental quiescence is the full concentration of the mind upon an object, or otherwise, the fixation of that object in the mind (*manasikāra=yid-la-byed-pa*), accompained by bodily and mental ease (*kāya-citta-praśrabdhi—lus daṅ sems śin-tu-sbyaṅs-pa*). When some object or other spoken of in Scripture is made the object of meditation when the mind, without becoming distracted by anything else, is perpetually directed upon the said object. through the power of memory ānd attention (*smṛti-samprajñāna*), and by its very nature penetrates into it, and when, in this process, the felicitous feeling of bodily and mental ease arises, then we have the state of perfect mental tranquility *śamatha*)[6].

When this state of perfect concentration upon one object and the felicitous feeling of case is attained, the meditator begins to analyse the object, the reflection of which manifests itself in his mind. He investigates the object as an empirical reality, perfectly examines its absolute nature. reflects on it, steadfastly pursues his analysis, experiences satisfaction in the process of it, distinguishes the particularities, and makes his thought-constructions. All this, taken together, re-

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[1] *laukika=ḥjig-rten-pa.*

[2] *lokottara=ḥjig‘rten-las-ḥdas-pa.*

[3] Lam-rim, Tshe-mehog-gliṅ edition (with 4 *mchan-bu=ṭippaṇīs*), III. 2b. 1—*theg-pa che-chuṅ-gi yon-tan ḥjig-rten-pa dan ḥjig-rten-las-ḥdas-pa-thams-cad zi-gnas daṅ lhag-mthoṅ-gi ḥbras-bu yin.*

[4] Ibid. 4a. 1—2.—*theg-pa che-chuṅ-gi tiṅ-ṅe-ḥdzin mthaḥ-yas-pa-zig bkaḥ-stsal-pa thams-cad kyaṅ gaṅ-du-ḥdus-paḥi gnad dam-pa-ni zi-gnas daṅ lhag-mthoṅ yin* (quotations from the Samdhinirmocana).

[5] Ibid. 4b. 1—2.—*de-gñis-kyis tiṅ-ṅe-ḥdzin thams-cad bsdus paḥi.phyir rnal-ḥbyor-pa thams-cad-kyis dus thams-cad-du ṅes-par zi-gnas daṅ lhag-mthoṅ bsten-pa-bya* (quotation from the Bhāvanā-krama of Kamalaśīla),

[6] Ibid. 5a. 1—2.

represents transcendental analysis (*vipaśyanā*).[1] Such are the two principal factors by which the Path, Hīnayānistic or Mahāyānistic, is conditioned. In speaking of the Path we must always have them in view.—We shall now give a general review of the Paths peculiar to the three different individuals and demonstrate their principal stages.

A. THE PATH OF THE ŚRĀVAKA.

a. The Path of Accumulating Merit ((*saṃbhāramārga—tshogs-lam*).

An essential distinctive feature of the Hīnayānistic Accumulation Path is a state of mind-concentration upon the four Truths or principles of the Saint[2] and their sixteen aspects. The latter are —

1) 4 aspects regarding the Principle of Phenomenal Existence :[3]—Evanescence[4] (1), Uneasiness[5] (2), Non-Substantiality[6] (3), Impersonality[7] (4).

2) 4 aspects regarding the cause or the driving force of Phenomenal Existence[8]—Cause[9] (5), Driving Force[10] (6), Process[11] (7). Condition[12] (8).

3) 4 aspects regarding the Extinction of Cessation of Phenomenal Existence :[13]—Cessation[14] (9), Pacification[15] (10), Perfection[16] (11), Deliverance[17] (12).

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1. Ibid. 5a. 5—6.
2. *catvāri ārya-satyāni.*
3. *duḥkha-satya=sdug-bsṅal-bden-pa.*
4. *anitya=mi-rtag-pa.*
5. *duḥkha=sdug-bsṅal.*
6. *śūzya=stoṅ-pa.*
7. *anātmaka=bdag-med.*
8. *samudaya-satya=kun-ḥbyuṅ-bzen-pa.*
9. *hetu=rgyu.*
10. *samudaya=kun ḥbyuṅ.*
11. *prabhara=rab-skye.*
12. *pratyaya=rkyen.*
13. *nirodha-satya=ḥgog-paḥi bden-pa or ḥgog-bden.*
14. *nirodha=ḥgog-pa.*
15. *śānta=zi-ba.*
16. *praṇīta=gya-ṇom-pa.*
17. *niḥsaraṇa=ṅes-par-ḥbyuṅ-ba* or *ṅes-ḥbyuṅ.*

4) 4 aspects regarding the principle of the Path:[1]—Path[2] (13), Method[3] (14), Activity[4] (15), Factor of Deliverance[5] (16).

As soon as the desire of becoming delivered from the bonds of the Phenomenal World and of attaining that kind of Nirvāṇa which is peculiar to the Hīnayānistic Arhat manifests itself in a true, unartificial form,[6] the person in whom this takes place is considered to have entered the Hīnayānistic Path of Accumulating Merit. The synonyms of the latter are :—the Steps conducive to Salvation (*mokṣa-bhāgīya—thar-paḥi cha dań-mthun-pa*), the Hīnayānistic Stage of Devotion (*śraddhā-bhūmi—dad-paḥi sa*), the Stage of preliminary activity (*ādikarmika-bhūmi—las-dań-po-paḥi sa*), &c. It is defined as the full cognition of the World of the Doctrine[7] by the Śrāvaka, and is characterized by the attainment of the first five supernatural faculties,[8] by the cognition (for the first time through inference), of the principle of the unreality of the Ego, and by the subsequent ascertainment of this unreality. We have thus three forms of cognition : direct sense-perception[9] (the supernatural faculties), inference[10] (the cognition of the Non-ego principle), and subsequent cognition[11] (the ascertainment of the former).

There are, moreover, three subdivisions of this Path, viz. the lowest (*mṛdu—chuń-ńu*), the intermediate (*madhya—ḥbriń-pa*)-and the highest (*adhimātra—chen-po*) in accordance with the intellectural faculty of the individual who abides on the Path. In Ārya Asanga's *Abhidharmasamuccaya*[12] the Path of Accumulating Merit is characterized by "moral-perfection peculiar to an ordinary being,"[13] suppression of

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1. *mārga-satya=lam-gyi-bden-pa* or *lam-bden*.
2. *mārga=lam*.
3. *nyāya=rigs-pa*.
4. *pratipatti=sgrub-pa*.
5. *nairyāṇika=ńes-par-ḥbyin-pa* or *ńes-ḥbyin*.
6. *bcos-min-gyi myoń-ba=akṛtrima-anubhava*. Sa-lam Jig. 6a. 5—6.
7. *dharma-abhisamaya=chos-mńon-rtogs*. This is the usual definition of *saṁbhāra-mārga*.
8. *abhijñā=mńon-par-śes-pa*.
9. *pratyakṣa=mńon-sum*.
10. *anumāna=rjes-su-dpag pa* (*rjes-dpag*).
11. *bcad-śes*. This is always opposed to *pramāṇa=tshad-ma* which is defined as the correct knowledge of something anew (*gsar-du mi-slu-baḥi śes-pa*).
12. Aga edition, 66 b. 4—5.
13. *pṛthagjana=so-soḥi-skye-bo* as opposed to the Saint (*ārya=ḥphags-pa*).

the senses, temperance in eating, energy in practising profound meditation without sleeping by night, and the feeling of delight and satisfaction with one's own cognition (of the Truth). Otherwise, this Path represents the stage where the wisdom which is the result of study,[1] investigation,[2] and meditation[3] becomes originated. After the termination of this preliminary degree the future Hīnayānist Saint enters—

b. The Path of Training (*prayoga-mārga=sbyor-lam*)

This second degree of the Path is defined as the process of meditation directly preceding the Path of Illumination of the Śrāvaka.[4] Its other definition is "the cognition of the meaning (of the Doctrine)".[5] It has four subdivisions, called the degrees of Heat (*ūṣmagata=drobar-gyur pa* or *drod*), of the Climax (*mūrdhagata=rtse-mor-gyur-pa* or *rtse-mo*), Steadfastness (*kṣānti=bzod-pa*), and of Highest Mundane Virtues (*laukika-agra-dharma=ḥjig-rten-paḥi chos-kyi-mchog*).[6] These are called "the steps conducive to Illumination."[7]

The first of these degrees represents a state of complete mental quiescence,[8] connected with transcendental analysis,[9] during which the light of knowledge[10] revealing for the first time the essential nature of the four Truths of the Saint and their sixteen aspects is obtained.[11] The following three consist in the augmentation of this light, which ends with the full intuition of the four Truths of the Saint on the Path of Illumination. As regards the other varieties of the Path of Trainnig, the tradition distinguishes a low (*mṛdu*), an intermediate (*madhya*), and high (*adhimāsra*) degree, which are differently interpreted from the point of view of (1) time, and (2) the intellectual faculty of the individual who abides on the Path of Training. It is said that the constant contemplanation of the Non-ego principle produces a state of bodily and mental ease. The attainment of such a state is characteristic for one who has attained the Path of Training. After the four degrees of the latter are brought to an end, one becomes absorbed in state of concentrated trance, which is called "the unimpeded,"[1] through which one directly passes over to—

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[1] *śrutimayī prajñā=thos‘pa-las byuṅ-baḥi śes-rab.*

[2] *cintāmayī prajñā=bsam-pa-las byuṅ-bzḥi śes-rab.*

[3] *bhāvanāmayī prajñā=sgom-pa-las byuṅ-baḥi śes-rab.*

[4] Sa-lam Kh. 3a. 1.—*ñan-thos-kyi bden-pa mṅon-rtogs daṅ rjes-su-mthun-pa.*

[5] *artha-abhisamaya=don-mṅon-rtogs. artha* is to be understood in the sense of *pravacana-artha* (Sa-lam Jig. 5a. 6).

[6] The meaning of these names will be explained later on, in connection with the Mahāyānistic Path.

[7] *nirvedha-bhāgīya=ṅes-hbyed-cha mthun.*

[8] *śamatha=zi-gnas.*

[9] *vipaśyanā=lhag-mthoṅ.* Cf. above.

[10] *jñāna-āloka=ye-śes-kyi snaṅ-ba.*

[11] *āloka-labdha=snaṅ-ba thob-pa.*

c. The Path of Illumination (*darśana-mārga=mthoṅ-lam*)

Here begins the Path proper, the Path of the Saint.[2] This first subdivision of it is defined as "the direct intuition of the four Truths or Principles of the Saint."[3] Otherwise it is called "the Path of the Śrāvaka" characterized by a knowledge directly[4] cognizing for the first time the Unreality of the Ego[5] or the fact that the stream of elements constituting an individual is devoid of an enduring, unique, and independent Ego or Soul.[6] This knowledge brings about the removal of all those defiling elements which are conditioned by the incorrect views which cling to the conception of a real Ego. The said defiling forces are accordingly called "those which are to be extirpated by the perception (of the Truth)."[7]

This Path of Illumination has various divisions and subdivisions. First of all there is a general division into (1) "the intuitive knowledge at the time of intense concentration"[8] and (2) "the knowledge which is acquired after the state of trance."[9] The first of these is defined as the direct knowledge of the four Truths of the Saint by the Śrāvaka whose mind is fully and exclusively concentrated upon the Non-ego principle.[10] It has two main subdivisons, viz. the so called "Unimpeded Path"[11] and the "Path of Deliverance."[12] The former is defined as "the intuition of

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1. *ānantarya-samādhi=bar-chad-med-pahi tiṅ-ṅe-ḥdzin.*
2. *ārya-mārga=ḥphags-pahi-lam.*
3. *satya-abhisamaya=bden-pa-mṅon-rtogs.*
4. *pratyakṣeṇa* or *sākṣāt=mṅon-sum-du.*
5. *pudgala-nairātmya=gañ-zag-gi bdag-med.*
6. Sa-lam **K**h. 3a. 3. *gaṅ-zag-rtag gcig raṅ-dbaṅ-can-gyi bdag-gis stoṅ-pa=nitya-eka-svatantra-ātma-śūnya-pudgala.*
7. *dṛṣṭi-heya=mthoṅ-bas-spaṅ-ba (mthoṅ-spaṅ).*
8 *samāhita-jñāna=mñam-bzag-ye-śes.*
9. *pṛṣṭha-labdha-jñāna=rjes-thob ye-śes.*
10. Sa-lam Jig. 7a. 3—4. *raṅ-yul-du-gyur-paḥi gaṅ-zag-gi bdag-med-la rtse-gcig-tu mñam-par-bzag-pahi ñan-thos-kyi bden-pa-mṅon-rtogs.*
11. *ānantarya-mārga=bar-chad-med-lam.*
12. *vimukti-mārga=rnam-grol-lam.*

the four Truths which represents the direct antidote against the imputed[1] views regarding the reality of the Ego."[2] and the latter is called "the intuition of the Truths at the time when the Obscurations originated by the imputed views are definitely removed."[3] The first of these subdivisions is further divided into the eight forms of Perseverance (*kṣānti—bzod-pa*). Of these, the four varieties of "Perseverance in the cognition of the Doctrine"[4] refer to the object cognized, i.e. to each of the four Truths or Principles of Saint respectively, and represent their direct intuitive cognition from the Non-ego standpoint.[5] Through this cognition the defiling forces that are to be removed by the intuition of the Truth (*dṛṣti-heya*) become suppressed. The other four are the varieties of the "Perseverance in the introspective cognition,"[6] they refer to the subject we part, i.e. they represent the intuition of the preceding four forms of Perseverance likewise from the Non-ego standpoint[7] The Path of Deliverance (*vimukti-mārga*) in its turn, consists of the eight varieties of Resulting Cognition. These are : (1) The four kinds of the Resulting Cognition of the Doctrine (*dharma-jñāna=chos-śes*), referring to the objective part, i.e. the four Truths of the Saint respectively and (2) the four forms of Resulting Introspective Cognition (*anvaya-jñāna=rjes-śes*) of the preceding four. The eight varieties of Perseverance and the eight kinds of Resulting Cognition, taken together, represent the sixteen moments (*ṣodaśa kṣaṇāh=skad-cig-ma bcu-drug*) of the Path of Illumination. There are really only two moments,—one including the Unimpeded Path, i.e. the eight forms of Perseverance which are simultaneous, and the other representing the Path of Deliverance, or otherwise the eight kinds of Resulting Cognition which likewise go along together.

According to the *Abhidharmakośa*, the first four kinds of Perseverance represent the Unimpeded Path removing the defiling forces peculiar

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1. *parikalpita-kleśa-īvaraṇ=ñona-sgrib-kun-btags*, i.e. those Obscurations of Defilement which are due to wrong views. They are opposed to the "innate" Obscurations (*sahaja*) which are to be mentioned below.

2. Sa-lam Jig. 7a. 5. *ñon-sgrib-kun'btags-kyi dṅos-gñen-du-gyur-pahi ñan-thos-kyi bden,pa-mṅon-rtogs.*

3. Ibid. 7 b. 2. *ñon-sgrib-kun-btags spaṅs-pahi rnam-grol-lam-du-gyur-pahi ñan-thos-kyi bden-pa-mṅon-rtogs.* Cf. Yaśomitra, Abhidh, vyākh. II Kośasthāna 31.20. *sa (ānantarya-mārgah) punar yena klesān prajahāti. vimukti-mārgo'py ānantarya-mārgād anantaram utpadyate kleśa-prahāṇa-prāpter avadhārakaḥ.*

4. *dharma-jñāna-kṣānti=chos-śes-pahi bzod-pa.*

5. Sa-lam Jig. 7b. 1.

6. *anvaya-jñāna-kṣānti=rjes-su-ses-pahi bzod-pa.*

7. Sa-lam Jig. 7b. 1,

to the World of Gross Bodies or of Carnal Desire,[1] and the first four varieties of Resulting Cognition constitute the corresponding Path of Deliverance. The remaining forms of Perseverence and of Resulting Cognition do not represent the introspective intuition of the first eight, but are regarded as relating to the higher mystic worlds, viz. the World of Pure Matter or of Ethereal Bodies[2] and the Immaterial Sphere.[3] They constitute the corresponding Unimpeded Path and the Path of Deliverance removing the defiling elements peculiar to the higher Spheres.[4]

Another theory concerning the sixteen moments is to be found in Ārya Asanga's *Abhidharmasamuccaya*; it will be discussed later on, in connexion with the Mahā yānistic Path.

As regards the knowledge which is acquired after the concentrated trance (*pṛṣṭha-labdha-jñāna*), it is that which appears after the termination of the Path of Deliverance. It contains the elements of both direct sense-perception[5] and of constructive thought[6] likewise, whereas "the intuition at the time of concentrated trance" (*samāhita-jñāna*) represents exclusively the direct mystic perception of the Saint.[7]

The next main degree of the Path is—

d. The Path of Concentrated Contemplation (*bhāvanā-mārga—sgom-lam*).

It is defined as "the subsequent intuition (of the Truth)"[8] or as the process of intuition of the Śrāvaka which is characterized by the repeated practice of concentrated meditation over the Non-ego principle.[9] Like the Path of Illumination, it consists of the intuitive knowledge at the time of intense concentration (*samāhitajñāna*), and the cognition which is acquired after the termination of the latter (*pṛṣṭha-labdha-jñāna*).

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1. *kāma-dhātu=ḥdod-khams.*
2. *rūpa-dhātu=gzugs-khams.*
3. *ārūpya-dhātu=gzugs-med-khams.*
4. Gser-phreṅ II. 42a. 4—6. Cf. also Conception of Buddhist Nirvāṇa, p. 17.
5. *pratyakṣa=mṅon-sum.*
6. *kalpanā=rtog-pa.*
7. *yogi-pratyakṣa=rnal-ḥbyor-mṅon-sum.* Cf. Conception of Buddhist Nirvāṇa, p. 16 and 17.
8. *ūrdhva-abhisamaya=rjes-la-mnon-rtogs.*
9. Sa-lam bh. 3b. 1-3.

The first of these has likewise its Unimpeded Path and its Path of Deliverance (*ānantarya-mārga* and *vimukti-mārga*), which differ from the corresponding divisions of the Path of Illumination with respect to the hostile elements that are to be removed. These are the innate defiling forces,[1] those which are to be suppressed by concentrated trance.[2] They are classified in the following manner :—

First come nine forms of defilement relating to the World of Gross Bodies or of Carnal Desire.[3] They include all the defiling elements which are to be eradicated by concentrated trance, and represent a classification of them with regard to their more gross or more subtle character. So we have first of all the gross (*adhimātra—chen-po*), the intermediate (*madhya=ḥbriṅ-ba*) and the subtle (*mṛdu=chuṅ-ṅu*) forms of defilement, peculiar to the world of Carnal Desire. Each of these varieties is in its turn split into three subdivisions, the grossest of the gross, the intermediate of the gross, and so on.[4]

Similar is the division of the defiling elements peculiar to the sphere of Pure Matter or of Ethereal Bodies, i.e. each of the four degrees of Trance,[5] and those which are extant in the Immaterial World,[6] i.e. in the Spheres of Infinite Space,[7] Infinite Consciousness,[8] Absolute Voidity,[9] and the Highest Point of Phenomenal Existence.[10] In each of these there are respectively nine kinds of defilement, so that, with the nine peculiar to the World of Carnal Desire, there will be altogether 81 forms.

In correspondence with them we have 81 subdivisions of the Śrāvaka's Path or Concentrated Contemplation, or to speak more precisely, 81 varieties of the Unimpeded Path directly removing the defiling elements, and 81 subdivisions of the Path of Deliverance, i.e. the state when the removal of the said elements is accomplished. The 81st and last of these forms, strictly speaking, refers already to the Ultimate Path,[1] since the removal of all the defiling forces is fully attained.

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[1] *sahaja-kleśa-āvaraṇa=ñon-sgrib-lhan-skyes.*

[2] *bhārana-heya=sgom-spaṅ.*

[3] *kāma-dhātu=hdod-khans.*

[4] Cf. Yaśomitra, Abhidh. vyākh. II Kośasṭhāna 32. 1-3—*tena mārgeṇa nava-prakārāh klesāh praheyāh. adhimātra-adhimātro 'dhimātra-madhyo 'dhimātra-mṛduh madhya-adhimātro madhya-madhyo madhya-mṛduh mṛdv-adhimātro mṛdu-madhyo mṛdu-mṛduś ca.*

[5] *catvāri dhyānāni=bsam-gtan bzi.*

[6] *ārūpya-dhātu.*

[7] *ākāśa-ānantya-āyatana=nam-mkhah-mthah-yas-kyi skye-mched*

[8] *vijñāna-ānautya-āyatana=rnam-śes-mthah-yas-kyi skye-mched.*

[9] *ākiṃcanya-āyatana=ci-yaṅ-med-pahi skye-mched.*

[10] *bhavāgra=srid-rtse.*

These varieties of the Path of Concentrated Contemplation are counted in the reverse order: –First comes the most inferior form of the inferior Path of Concentrated Contemplation as the antidote of the grossest of the gross forms of defilement. and so on, up to the highest of the high, where the most subtle of the subtle defiling forces are removed.[2] There are two ways of accomplishing this removal of defilement. One of these is the so-called "gradual method"; it consists in the extirpation, first of the nine subdivisions peculiar to the Sphere of Carnal Desire, then of the nine forms peculiar to the first degree of trance, and so on. The other is the "simultaneous extirpation", the removal at once, with regard to all the three Spheres of Existence, first of all the gross, then of all the intermediate, and finally of all the subtle forms of defilement.[3]

e, The Ultimate Path (*aśaikṣa-mārga—mi-slob-lam*).

When all the defiling elements are thus removed, the Śrāvaka Saint is considered to have terminated the Path of Concentrated Contemplation and to have entered the Ultimate Path. It is accordingly defined as the final intuition of the Śrāvaka who has arrived at the end of the Path,[4] has terminated the course of training, is no more under Discipline,[5] has completely removed all the defiling elements, and has attained the position of an Arhat.[6] Here there are two varieties to be distinguished, viz. the Arhat who has removed the Obscurations simultaneously, and the Arhat who has done the same by means of the

[1] *asaikṣa-mārga=mi-slob-lam.*

[2] Cf. Yaśomitra, Abhidh. vyākh. II Kośasthāna 32. 9-11.—*ihā'pi mṛdu-mṛdu-bhyām ānantarya-vimukti-mārgābhyām adhimātra-adhimātraṃ kleśa-prakāraṃ praja-hāti. evaṃ yāvad adhimātra-adhimātrābhyām ānantarya-vimukti-mārgābhyāṃ mṛdu-mṛdu-kleśa-prakāraṃ prajahāti.*

[3] Sa-lam Kh. 4a. 4-5. *ñan-thos-cig-car-pa-ni khams-gsum-gyi sgom-span-rnams chen-po hbrin chuṅ-ṅu dgur dril-nas ril cig-car-du spoṅ-ba yin-no.*

[4] Sa-lam Jig. 9a. 6-b. 1.—*ñān-thos-kyi lam-gyi bgrod-pa mthar-phyin-pahi mnon-rtogs.*

[5] In such a sense we have to understand the term *aśaikṣa=mi-slob-pa.*

[6] Sa-lam Kh. 4a. 6 b. 1.—*ñon-moṅs zad-par-spaṅs-pahi ñah-thos-kyi lam ñan-thos dgra-bcom-pahi rgyud-kyi-mṅon-rtogs.*

gradual method. The former is characterized as being possessed of a more acute,[1] and the latter,—of a more feeble intellectual faculty.[2]

B. THE PATH OF THE PRATYEKABUDDHA

As we have already mentioned before, the Pratyekabuddha on his Path has to cognize the unreality of the Ego and, above this, the objective unreality of the external world. He has accordingly to get rid of 1) the conception of the reality of the Ego, and 2) the imputation of the reality of the external world. Another characteristic feature of the Pratyekabuddha's Path is that this Saint comes to the intuition of the Truth by himself, independently, and not with the help of others, as in the case with the Śrāvakas.[3] The object which he desires to apprehend clearly appears before his mind without being communicated by words.[4]

Accordingly, the Pratyekabuddha's Path of Accumulating Merit (*saṁbhāra-mārga—tshogs-lam*) is characterized by the attainment of a state of perfect tranquillity of the mind,[5] which is concentrated upon the idea of the unreality of the external world,[6]

The Path of Training (*prayoga-mārga-sbyor-lam*) is considered to have begun when the Pratyekabuddha becomes possessed of the power of transcendental analysis[8] which is directed upon the same idea.[7] The four degrees of this Path represent the gradual augmentation of the clearness of his knowledge.

Then comes the Pratyekabuddha's Path of Illumination (*darśana-mārga—mthoṅ-lam*), his direct intuition of the Truth. It is called "the Path of the Pratyekabuddha characterized by highest analytic knowledge directly perceiving, for the first time, the absence of an independent reality of the objective elements, or otherwise,—the unreality of

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1. *tīkṣṇa-indriya=dbaṅ-rnon.*
2. *mṛdv-indriya=dbaṅ-rtul.*
3. Abhisam. alamkāra II. 6.—*paropadeśa-vaiyarthyaṃ svayaṃ-bodhāt svayaṃbhuvām.*
4. Ibid. II. 7.—*śuśrūṣā yasya yasyā'rthe yatra yatra yathā yathā,*
   sa so'rthah khyāty aśabdo'pi tasya tasya tathā tathā.
5. *śamatha=zi-gnas.*
6. Sa-lam Jig. 10a. 6.—*raṅ-rgyal-gyi tshogs-lam-gyi gnas-skabs-su phyi-rol-don stoṅ-la dmigs-pahi zi-gnas thob-kyaṅ lhag-mthoṅ ma-thob-la.*
7. *vipasyanā=lhag-mthoṅ.*
8. Sa-lam Jig. 10b. 1.—*de-la dmigs-pahi lhag-mthoṅ thob-pa-na raṅ-rgyal-gyi sbyor-lam-drod* (i.e. the degree of Heat—*ūṣmagata*) *thob-pa-yin-no.*

the external world.[1] Like the corresponding Path of the Śrāvaka it is divided into 1) the intuition at the time of intense concentration and the knowledge acquired after the termination of the trance (*samāhita-jñāna* and *pṛṣṭha-labdha-jñāna*), 2) the Unimpeded Path and the Path of Deliverance (*ānantarya-mārga* and *vimukti-mārga*) and 3) the 16 moments.

The Pratyekabuddha's Path of Concentrated Contemplation (*bhāvanā-mārga—sgom-lam*) is "the Path dominated by highest analytic knowledge engaged in a repeated practice of concentrated meditation on the objective unreality of the external world.[2] The classification of this Path into 81 varieties in correspondence with the 81 forms of defilement peculiar to the three Spheres of Existence is the same as with the Path of the Śrāvaka.

Finally, the Ultimate Path of the Pratyekabuddha (*aśaikṣa-mārga-mi-slob-lam*) is defined as his full intuition of the Truth, when the imputation of reality concerning the external world is completely and definitely removed.[3] The person who has attained this ultimate position, the so-called Pratyekabuddha Arhat,[4] is considered to be of two kinds, viz. the Pratyekabuddha who associates himself with the multitude of the Śrāvaka Saints,[5] and the solitary Pratyekabuddha.[6]

According to the Mahāyānistic tradition, the termination of the Śrāvaka's and the Pratyekabuddha's Path does not represent the final goal; the Nirvāṇa of the Hīnayānist Saint is not the ultimate Nirvāṇa.[7] It is only a state of cataleptic trance, in which the Arhat is merged for an exceeding long period of time that can last many aeons. At the close of this period he is awakened from such a state by the exhortation of a

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[1] Sa-lam Kh. 5 b. 2-3.—*gzuṅ-ba chos-kyi-bdag-med-tsam* (*grāhya-dharma-nairātmya mātra*) *mṅon-sum-du gsar-du rtogs-pahi śes-rab-kyis dṅos-su-zin-pahi raṅ-rgyal-gyi-lam* or *phyi-don bden-med-tsam*, & c.

[2] Ibid. 5b. 4-5.—*gzuṅ-ba chos-kyi bdag-med-tsam mṅon-sum-du mthoṅ-zin goms-par-byed-pahi śes-rab-kyis dṅos-su-zin-pahi raṅ-rgyal-gyi lam.*

[3] Sa-lam Jig. 11a. 3.—*gzuṅ-ba phyi-rol-don-du hdzin-pahi rtog-pa ma-lus-par spaṅs-pahi raṅ-rgyal-gyi mkhyen-pa.*

[4] *raṅ-rgyal-dgra-bcom-pa.*

[5] *varga-cārin=tshogs-spyod.*

[6] *khaḍga-visāṇa-kalpa=bse-ru-lta-bu.*

[7] Cf. my translation of the Uttaratantra-vyākhyā, p. 207, 211.

Buddha, whereupon he enters the Mahāyānistic Path, the unique vehicle conducive to Salvation.[1]

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[1] This is the teaching of the Unique Vehicle (*eka-yāna*) maintained by both the branches of the Mādhyamika school (Svātantrika and Prāsngika). It is expressed in Haribhadra's Abhisamayālamkāra-ālokā (M.S. Minaev, 94a. 3-b. 14) as follows:— *mahā-srāvakās tu sopadhi-nirupadhi-saṃjñakaṃ bodhi-dvayaṃ labdhvā bhavād uru-karuṇā-prajñā-vaikalyena uttrasta-mānasāh. pūrva-āvedha-ākṣipta-āyuh-pariksa-yān nirvāṇa-sambhave'pi pradīp a-nirvāṇa-prakhya-nirvāṇa-saṃjñino vyativṛtta-trai-dhātuka-janmānas ca cyuti-citta-anantaraṃ pariśuddheṣu buddha-kṣetreṣv anāssrava-dhātau samāhitā eva padma-puṭeṣu jāyante. tatas te Amitābhādi-saṃbuddha-bhāskarair akliṣṭa-tamo-hānaye suprabodhitā bodhi-cittam utpādya mukty-avasthāyāṃ narakādi-cārikām ira gatiṃ gacchantah krameṇa bodhi-saṃbhāraṃ saṃbhṛtya loka-guravo bhavantī'ty āgamān niscitam iti. punarbhava-klesa-kāraṇa-nivṛttyā traidhātuka-utpatti-kāryaṃ nivartate na tv anāsrava-dhātu-utpattir iti kathaṃ nirodhah. tasmāt sarvasmin yāne sarvathā eka-mahāyāna-samavasaraṇa-deśanaiva nyāyyā lakṣyate. evaṃ cā'yaṃ Saddharmapuṇḍarīka-Satyaka-satyakī-parivartādiṣu pāṭhah sunīto bhavati : bhaviṣyasi tvaṃ Śāriputra anāgate' dhvani samyak-saṃbuddhah. tathā : ekaṃ hi yānaṃ dvitīyaṃ na vidyate ity ādi. punar uttrāsa-parivarjanārthaṃ keṣāṃcid Daśadharmaka-Ratna-meghādiṣe eka-yāna-deśanārtho nītārtha iti Bhagavataiva spaṣṭīkṛtah. Lankāvatāre co'ktaṃ : nāsti Mahāmate srāvaka-yānikānāṃ srāvaka-yānena vimokṣo'pi tu mahāyāna-paryavasānikā eva ta ityādi. tathā Ārya-Nāgārjuna-pādās tan-mata-anusāriṇas ca Eka-yāna-naya-vādina āhuh :*

labdhvā bodhi-dvayaṃ hy ete bhavād uttrasta-mānasāh
bhavanty āyuh-kṣayāt tuṣṭāh prāpta-nirvāṇa-saṃjñinah.
na teṣām asti nirvāṇaṃ kiṃ tu janma bhava-traye
dhātau na vidyate teṣāṃ te'pi tiṣṭhanty anāsrave.
akliṣṭājñāna-hānāya pascād buddhaih prabodhitāh
saṃbhṛtya bodhi-saṃbhārāṃs te'pi syur loka-nāyakāh.

"The great Śrāvakas, having attained the 2 kinds of Enlightenment (i.e. of the Śrāvaka proper and the Pratyekabuddha) with and without residue, remain with their minds full of fear, since they are deprived of Great Commiseration and Highest Wisdom. (Cf. my translation of the Uttaratantra-vyākhyā, p. 142, 143, 145, 146.) Owing to the cessation of the force of lifetime, produced by the previous Biotic Force, the attainment of Nirvāṇa becomes possible. But in reality (the Hīnayānist Saints) are possessed only of that (seeming) Nirvāṇa which is called 'the Nirvāṇa resembling an extinguished light.' The births in the 3 Spheres of Existence have ceased, but, after their worldly existence has taken an end, the Arhats become born in the most pure spheres of Buddhaic activity, in the Unaffected Plane (*anā-srava-dhatu*, cf. my translation of the Uttaratantra-vyākhyā, p. 169), in a state of perpetual trance and abiding within the petals of lotus-flowers. Thereafter Amitābha and other Buddhas resembling the sun arouse them in order that they might be able to remove the undefiled ignorance (*akliṣṭa-ajñāna*, i.e. the Force of Transcendental Illusion *avidyā vāsanā*, cf. my translation, p. 170). Thereupon (the Arhats) make their Creative Effort for Supreme Enlightenment and, though they abide in a state of Deliverance, they act (in the Phenomenal World) as if they were making a descent to hell and the like. And, gradually, having accumulated all the factors for the attainment of Enlightenment, they become the teachers of the living beings (i.e. Buddhas). This is ascertained by Scripture The defiling elements which represent the cause for the repeated births are removed

C. THE MAHĀYĀNISTIC PATH

Before entering upon an investigation of each of the five Stages of this Path, it is necessary to point out some special details which are characteristic for the Mahāyānistic Path in general. The chief of these is the teaching about the foundation[1] of the Path, which is the fundamental element[2] of Buddhahood, otherwise called the Essence of the Buddha,[3] the Germ or Seed[4] of Enlightenment, or the element of the lineage of the Buddha,[5] existing in all living beings. An investigation of the theory concerning this element which, according to some, represents an active force and, with others, is immutable[6] and identical with the Unique Absolute,[7] is contained in the *Uttaratantra*, the last

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(by the Arhats), and owing to this the effect produced by these defiling forces, i.e. the origination in the 3 Spheres of Existence, likewise takes an end. But this does not mean that there cannot be any rebirth in the Unaffected Sphere. Therefore the teaching that all the Vehicles have their issue in the unique Mahāyāna is to be regarded as correct. Thus the passage in the Saddharma-puṇḍarīka, in the Satyaka-satyaki-parivarta, & c. (Saddh. puṇḍ., B. B. 40. 13-15 and 65. 3-7) : O Śāriputra, in future times thou shalt become a Supreme Buddha—expresses the direct meaning, as well as the other : There is one Vehicle and no other.—Again, the Teaching of the Unique Vehicle, in the Daśadharmaka, Ratnamegha and other Sūtras, delivered in order to remove the fear of some (of the converts) and expressing the idea of the Unique Vehicle, is likewise to be regarded as being of direct meaning. This has been clearly demonstrated by the Lord. Moreover, it is said in the Lankāvatāra :—O Mahāmati, there is no Salvation for the adherents of the Śrāvaka Vehicle by means of the latter. They likewise end (their activity) in the Mahāyāna,—and so on. Accordingly, the most venerable Saint Nāgārjuna, and the (other) followers of the theory of the Unique Vehicle who agree with his point of view have said as follows :

They (the Arhats), having attained the 2 kinds of Enlightenment,
With minds full of fear regarding Phenomenal Existence,
Are glad, when their lifetime takes an end,
And they are considered to have attained Nirvāṇa.
But the real Nirvāṇa is not attained by them;
The birth in the 3 Spheres of Existence has ceased,
But still they continue to abide in the Unaffected Sphere.
Aroused subsequently by the Buddhas,
In order that they might remove the undefiled ignorance,
And having accumulated (the factors) for Enlightenment,
They become the leaders of the living beings."

[1] *ādhāra=rten.*
[2] *dhātu=khams.*
[3] *tathāgata-garbha=de-bzin-gśegs-pahi sñiṅ-po.*
[4] *bīja=sa-bon.*
[5] *gotra=rigs.*
[6] *asaṃskṛta=hdus-ma-byas.*
[7] *dharma-dhātu=chos-kyi-dbyiṅs.*

of the five treatises of Maitreya, and has been the subject of a special study. Here it will be sufficient to make the following remarks. According to the *Abhisamayālamkāra*[1] this fundamental element is essentially unique and undifferentiated. The three varieties of it, viz. that of the Hīnayānist, the Pratyekabuddha, and the Bodhisattva, and their corresponding Paths are nevertheless admitted, but they are regarded as conventional and the Ultimate Result of all of them is considered to be only one, i.e. Buddhahood, the coalescence of the individual element of the Absolute with the unique motionless Whole.[2] In numerous Mahāyānistic texts, Scripture and exegesis, we have the idea expressed that all living beings belong to the lineage of the Buddha and have therefore the possibility of attaining Buddhahood.[3] It is said that "all living beings are pervaded by the element of Buddhahood (*gotreṇa vyāptāḥ*)."[4] The most pregnant expression of this idea is, as we know, contained in the *Uttaratantra*, Kār. I. 27, 28, 48, 49, 94 sqq. (the 9 examples) and in the *Uttaratantra-vyākhyā*.[5]

In the process of Illumination, the object of concentration and intuition is the Absolute as the true essence[6] of the meditator himself; it is thus intuited introspectively.[7] The theory shows a striking similarity with the Vedānta teaching of the individual soul (*jīva*) as being essentially identical with Brahman—the Ultimate Essence of the Universe, and as attaining Salvation in the coalescence with the latter.

Apart from this theory we have in the Mahāyāna another point of view, viz. that of the Yogācāras, admitting the existence of Hīnayānistic Arhats, who can never attain Buddhahood, and thus considering the three varieties of the element of the lineage (*gotra*) to be essentially different. They accordingly maintain the theory of the "three Ultimate Vehicles to Salvation."[1]

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[1] I. 39—*dharma-dhātor asaṃbhedād gotra-bhedo na yujyate.*

[2] Cf. Uttaratantra, Kār. I. 83. (Translation, p. 205).

[3] Cf. my Introduction to the translation of the Uttaratantra, p. 107.

[4] In such a sense we have to understand the word *vyāpti* in Abhisamayālamkāra II. 1.

[5] Cf. my translation, p. 129, 151 (the Parable of the Cloth of Silk), 185.

[6] I. e. as the *dhātu, gotra, tathāgata-garbha*, &c.

[7] *pratyātma-vedya=so-so-rań-gis rig-par-bya-ba.* It is interesting to note here the definition of the Path of Illumination (*darśana-mārga*) as given in Skabs II. 32a. 5-6.—"The Mahāyānists's cognition of the Truth which is dominated by the intuition, for the first time, of the Absolute as the essential nature of (the Saint's) own stream of elements."

Thus, conventionally or not, three varieties of the Path are admitted by the Mahāyānistic tradition. It distinguishes them from the standpoint of the Obscurations that are to be removed. These are :—1) The Obscuration of Moral Defilment[2] and 2) the Obscuration of Ignorance.[3] The Śrāvaka Saint can remove only the first, i.e. the conception of the Ego and the passions connected with it. The Pratyekabuddha removes the Obscuration of Defilement and a part of the Obscuration of Ignorance, that is the imputation of the reality of the external world. The Bodhisattva, on his Path, has to get rid of both the Obscurations and, especially, of the subtle form of the Obscuration of Ignorance which consists in the differentiation of subject and object and of Saṁsāra and Nirvāṇa as two separate entities.[4] His Path is accordingly defined as "the process of intuition of the individual who is possessed of highest analystic wisdom cognizing the unreality of both subject and object and of all the separate entities."[5] This individual abiding on the Mahāyanistic Path can be of two kinds, viz. 1) the Bodhisattva who from the outset belongs to the Mahāyānistic lineage‘[6] and 2) the Arhat (Śrāvaka or Pratyekabuddha) who has subsequently entered the Mahāyānistic Path.[7] The former has to remove simultaneously both the Obscurations. The latter in his turn has fully extirpated all the passions, & c., i.e. the Obscuration of Moral Defilement. Therefore he has to remove only the Obscuration of Ignorance, viz. the realistic views regarding the separate elements.

The five divisions of this Path of the Māhayānist are as follows :—

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[1] Tib. *mthar-thug-gi theg-pa gsum.* As regards the Arhats who remain for ever merged in the Unaffected Sphere (*anāsrava-dhātu*) we have in the Skabs-brgyad-ka an interesting quotation from the Samdhinirmocana-sūtra (Skabs I. 59a. 6-b 1) :—"There are individuals who belong to the Śrāvaka lineage and whose aim is solely the attainment of quiescence (*zi-ba bgrod-pa gcig-pu-pa*). Although all the Buddhas taken together may apply their energy, it is impossible to secure for the said individuals the Essence of Supreme Enligtenment."

[2] *kleśa-āvaraṇa=ñon-mons-kyi sgrib-pa* (*ñon-sgrib*).

[3] *jñeya-āvaraṇa=śes-byahi sgrib-pa* (*śes-sgrib*).

[4] This is the standpoint of the Mādhyamikas.

[5] Sa-lam Kh. 6 a. 6 b. 1.—*hdzin-pa chos-kyi-bdag-med rtogs-pahi śes-rab rgyud-ldan-gyi gaṅ-zag-gi mṅon-rtogs.*

[6] *niyata-gotraka=rigs-ṅes.*

[7] *aniyata-gotraka=rigs-ma-ñes-pa.*

a. The Path of Accumulating Merit (*sambhāra-mārga— tshogs-lam*)

As we have said before, the foundation of the Path, the basis for the Bodhisattva's activity,[1] is contained in the fundamental element of Buddhahood or of the saintly lineage. In order that the individual may enter the Path, this germ of Enlightenment must be first aroused to life; to speak otherwise, the element of the Absolute, which immutably exists in every living being from the outset (*prakṛti-stha-gotra*), must become possessed of a reflection in the Empirical World in the form of an active element which undergoes the process of development (*paripuṣṭa-gotra*). This awakening of the Germ to life is preceded and conditioned by thoughts of Great Commiseration,[2] this essential feature of the Bodhisattva. It takes place when one becomes possessed of the highest form of altruistic tendency,[3] consisting in the readiness for giving away one's life for the sake of other living beings. After that comes the Bodhisattva's first Creative Mental Effort for Enlightenment,[4] the desire of attaining Buddhahood not only for one's own benefit, but especially for leading others to Salvation. When this first Creative Effort has been made, the Boddhisattva is considered to have entered the Path, i.e. its first preliminary degree, the Path of Accumulating Merit. The latter is accordingly defined as "the thorough knowledge of the Doctrine which is dominated by the Mahāyānistic Creative Effort for Enlightenment."[5] Its other names are : the Stage of the Initial Activity of the Budhisattva,[6] the Preliminary Steps conducive to Salvation,[7] the Stage of Devotion,[8] & c. It has moreover three subdivisions, the interior (*mṛdu*), the intermediate (*madhya*), and the highest (*adhimātra*),

b. The Path of Training (*prayoga-mārga=sbyor-lam*).

This scond division of the Path is considered to have begun when the Bodhisattva, though still a worldly being, becomes possessed of the power of transcendental analysis[9] which is directed upon the Non-substantiality,[1] the Relativity of all the elements of existence. Moreover it is said to begin when one becomes endowed with the power of suppressing the imputation concerning the reality of the objective defiling elements and manifesting itself in an evident and gross form.[2] Like the corresponding Paths of the Śrāvaka and the Pratyekabuddha, the Mahāyānisfic Path of Training is divided into four degrees,—those of Heat (*ūṣmagata=dro-bar-gyur-pa* or *drod*), the Climax (*mūrdhagata=rtse-mor-gyur-pa* or *rtse-mo*) Steadfastness (*kṣānti=bzod-pa*), and Highest Mundane Virtues (*laukika-agra-dharma=ḥjig-rten-paḥi chos-kyi mchog* or *chos-mchog*). The first of these is characterized by the origination, for the first time, in the mind of the Bodhisattva of the clear light of intuition, which reveals to him. though but slightly,[3] the unreality of all the elements of the external world. This is the first result of the concentrated meditation on the idea of the Non-substantiality of the elements, practised before on the Path of Accumulating Merit. It is called the degree of Heat, being "like the heat which precedes the fire of immediate direct knowledge of the Truth on the Path of Illumination."[4] Next comes the degree of the Climax, which represents the augmentation of this light of knowledge regarding, the external elements. Before entering the Path of Training, the roots of virtue of the Boddhisattva are in danger of being stopped in their growth by enmity and other defiling agencies. On the second degree of the Path of Training this is no more possible. The roots of virtue, which up to that time had been unsteady, here attain a firm and stabilized position, and the climax of their growth. This is why the second degree of the Path of Training is called "the Climax." After it we have "the Degree of Steadfastness" (*kṣānti=bzod-pa*). Here the representation of the reality of the external World has completely vanished, and now the consideration of the reality of the subject that perceives likewise begins to disappear. Accordingly, this third degree of the Path of Training is defined as "the state of transic meditation which is characterized by the origination, for the first time, of the clear light of knowledge, revealing the unreality of the subjective elements."[1] It bears the name of "the Degree of Steadfastness" owing to the attainment, by the Bodhisattva, of complete firmness and of a steadfast mind, so that he has no more to fear the profound Doctrine of the Non-substantiality and Relativity of all elements of existence. From this time the Bodhisattva can no more bebome reborn in either of the three evil states of existence. The attainment of the degree of steadfastness is accordingly to be regarded as the liberation for ever from the evil births.[2] Finally, when the light of the Bodhisattva's knowledge concerning the unreality of the perceiving subject becomes developed, and when he becomes able to pass into the Unimpeded Trance[3] which is followed by the direct perception of the Truth,—then he is considered to have attained the degree of the Highest Mundane Virtues (*laukika-agra-dharma—ḥjīg-rten-paḥi chos-kyi-mchog* or simply *chos-mciog*).[4] It is called so, since it represents the highest point of development of the Bodhisattva while he is still an ordinary mundane being[5] and has not yet attained the position of a Saint. The attention is especially drawn to the incomplete, the mundane (*laukika*) character of the four degrees of the Path of Training.[6] At that time the meditating Bodhisattva does not yet posses the full direct intuition of the Absolute, and his knowledge is founded only upon the faith in it. Therefore the Path of Training is otherwise called "the Stage of Faith" or, more precisely, "the Stage of Action Faith" (*adhimukti-caryā-bhūmi-mos-pas spyod-paḥi sa*).[7] Each of the four degrees of the Path of Training has moreover three subdivisions, viz. the inferior (*mṛdu*), the intermediate (*madhya*) and the highest (*adhimātra*). Everyone of these has its special object (*ālambana—dmigs-pa*)of meditation, associated with a peculiar aspect (*ākāra—rnam-pa*) in which the said object is viewed. (The objects and aspects are indicated in the *Abhisamayālaṃkāra*, Kār. I. 27-33.)

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[1] *pratipatter ādhārah=sgrub-pahi rten.*

[2] *maha-karuṇā=sñin-rje-chen-po.*

[3] *adhyāśaya=thag-pahi-bsam-pa.*

[4] *bodhi-citta-utpāda=byaṅ-chub-tu sems-bskyed.*

[5] Sa-lam Kh. 6 b. 2.—*theg-chen-gyi chos-mṅon-rtogs* and *theg-chen sems-bskyed-kyis zin-pahi chos-mṅon-rtogs.*

[6] *ādikarmika-bhūmi=las-daṅ-po-pahi sa.*

[7] *mokṣa-bhāgīya=thar-pahi cha daṅ-mthun-pa,*

[8] *sraddhābhūmi=dad-pahi sa.*

[9] *vipasyanā=lhag-mthoṅ.*

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[1] *śūnyatā=stoṅ-pa-ñid.*

[2] Sa-lam Jig. 12a. 5—*stoṅ-ñid-la dmigs-paḥi lhag-mthoṅ daṅ-por thob-pa daṅ theg-chen-gyi sbyor-lam-du zugs-pa dus-mñam.*

[3] Cf. Haribhadra quoted below—*īṣat-spaṣṭa-jñāna-āloka.*

[4] Ablis. ālokā. M.S. Minaev, 41a. 16-41b. 1—*nirvikalpa-jñāna-agni-pūrva-rūpatvād ūṣmagatam ivo'ṣmagatam.*

[5] Cf. Sa-lam Jig. 12 b. 1-2 aad Abhis. ālokā. M. S. Minaev, 45 b. 15-16.—*cala-kuśala-mūla-mūrdhatvān mūrdhagatam.*

C. The Path of Illumination (*darśana-marga—mthoṅ-lam*).

The definition of this first degree of the Path of the Mahāyānist

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[1] Sa-lam Kh. 7 a. 3.—*hdzin-pa bden-med-la gsal-snan dan-por skyes-pa-tsam-gyis rab-tu-phye-bahi hjig-rten-pahi sgom-byun.*

[2] Abhis. ālokā. M.S. 48a. 5.—*apāya-abhāvena adhimātra-dharma-kṣamaṇāt kṣānti-gatam.*

[3] *ānantarya-samādhi=bar-chad-med-pahi tiṅ-ne-hdzin.*

[4] Sa-lam Kh. 7a. 4.—*hdzin-pa bden-ned-la gsal-snaṅ lhag-par-gyur-pa-tsam-gyis rab-tu-phye-bahi hjig-rten-pahi sgom-byiṅ.*

[5] Abhis. ālokā. M. S. 50 a. 13.—*laukika-sarva-dharma-agratvād agra-dharma-ākhyam.*

[6] Ibid. M. S. 17 a. 16-b 1.—*caturvidha-nirvedha-bhāgīyaṃ laukika-bhāvanā-mayam.*

[7] Abhis. ālokā. M. S. 50 b. 1 sqq.—*etad uktaṃ. evam-kṛta-dharma-pravicayah samāhita-citas ca sarva-dharma-nairātmyam bhāvayan krameṇa yadā pṛthag-bhūta-artha-*

Saint proper is the same as that of the corresponding Hīnayānistic Path, viz. the full and direct intuition of the four Truths or Principles of the Saint.[1] The main difference is that the elements of existence, as classified from the standpoint of these four Principles, are directly intuited not merely as devoid of a relation to the Ego, being at the same time real in their plurality, and not merely in their objective unreality as elements of the external world, but as having themselves no real essence of their own, as mutually dependent, i.e. relative, and as forming, from the standpoint of ultimate reality, one motionless Whole. The Mahāyānistic Path of Illumination has likewise its intuition at the time of intense concentration,[2] divided into the Unimpeded Path[3] and the Path of Deliverance[4] and the knowledge which is acquired after the termination of the trance.[5] The intuition at the time of intense concentration is characterized by the full absorption in the idea of the unique, undifferentiated Absolute as representing the true essential nature, the fundamental element (*dhātu*) of the meditator himself, which is to be cognized introspectively. The Absolute appears in its full light, devoid of all plurality and free from the differentiation into subject and object.[6] All the elements, as classified from the standpoint of the four Truths of the Saint, are intuited as separately unreal. The Bodhisattva, who from the outset is definitely possessed of the Mahāyānistic Germ of Enlightenment,[7] by this intuition removes all the forms of the Obscurations of Defilement and Ignorance which are

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abhiniveśa-abhāvād īṣat-spaṣṭa-jñāna-ālokena mano-mātram eva paśyati tadā asya ūṣmagata-avasthā. sa eva atra āloka-labdho nāma samādhir ucyate mahāyāne. yadā tasyaiva dharma-ālokasya vṛddhy-arthaṃ nairātmya-bhāvanāyaṃ vīrya-ārambheṇa madhya-spaṣṭo jñana-āloko bhavati tadā mūrdha-avasthā. sa eva vṛddha-aloko nāma samādhiḥ. yada tu citte-mātra-avasthānena spaṣṭataro bāhya-artha abhiniveśa-abhāvāj jñana-āloko jāyate tadā kṣānty-avasthā, grāhya-ākāra-anupalambha-anupravesāt tattva-artha-ekadesa-praviṣṭo nāma samādhiḥ. yadā punar artha-grahaka-vikṣepa anābhāso jñāna-āloko niṣpadyate tadā laukika-agra-dharma-avasthā. sa eva ānantaryo nāma samādhiḥ. sarvāś cai'tā avasthā dṛḍha-adhimuktito 'dhimukti-caryā-bhūmir ucyate. A similar account of the 4 *nirvedha-bhāgīya* is to be found in the Sūtrālamkāra, XIV. 23-26 and Vasubandhu's Commentary thereon.

[1] *catvāri ārya-satyānī=hphags-pahi bden-pa ozi.*

[2] *samāhita-jñāna=mñan-bzag-ye-śes.*

[3] *ānantarya-mārga=bar-chad-med-lam.*

[4] *vimukti-mārga=rnam-grol-lam.*

[5] *pṛṣṭha-labdha-jñāna—rjes-thob-ye-śes.*

[6] Cf Sūtrālamkāra, VI 7.—*pratyakṣatām eti ca dharma-dhātus tasmād viyukto dvaya-lakṣaṇena*, and Vasubandhu thereon : *tataḥ pareṇa dharma-dhātoḥ pratyakṣato grāhya-grāhaka-lakṣaṇena iyaṃ darśana-mārga-gamane dvaya-lakṣaṇena viynkto avasthū.*

[7] *niyata-gotraka=rigs-ṅes.*

to be extirpated by means of direct intuition.[1] The Bodhisattva, who has previously attained the fruit of Hīnayānistic Arhatship and has already done away with all the defiling forces, removes only the Obscuration of Ignorance, i.e. the realistic views in regard of the separate elements which (views) are due to misconception.[2] This liberation from the realistic views is the principal feature of the Mahāyānistic Path of Illumination. Accordingly, that subdivision of it which is called the Unimpeded Path is defined as "the intuition of the Truth representing the direct antidote of the realistic views which are produced by incorrect imputation."[3] The Path of Deliverance is "the intuition characterized by the removal of this kind of Obscuration as being fully accomplished."[4] We have here moreover, as with the Hīnayānistic Path, the division into 16 moments, in correspondence with the four Truths of the Saint. It is necessary to mention here the special theory of the *Abhidharma-samuccaya* regarding these 16 moments, which is to be found likewise in Haribhadra's *Abhisamayalamkāra-āloka.* According to this theory the 16 moments are classified as follows: –The perseverance in the cognition of the Doctrine concerning the first Principle of the Saint[5] (the first moment) represents undefiled analytic knowledge, which is characterized by direct perception; by means of this knowledge the defilment which is to be removed through the intuition of the first principle of the Saint and is peculiar to all the three Spheres of Existence becomes extirpated. The resulting cognition regarding this same principle[6] is the knowledge which possesses the full intuition of the deliverance from the said Obscurations.[7] Similar are the other forms of preseverance and of resulting cognition,[8] respectively. The other eight moments, the introspective forms of perseverance and of resulting cognition, are characterized in the following manner:—

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[1] *drṣṭi-heya=mthoṅ-spaṅ.*

[2] *parikalpita=kun-btags.*

[3] Sa-lam Jig. 13 a. 4-5.—*raṅ-gi ṅos-skal-gyi spaṅ-bya bden-hdzin kun-btags-kyi dṅos-gñen-du-gyur-pahi theg-chen-gyi bden-pa-mṅon-rtogs.*

[4] Ibid. 13 a. 5-6. *śes-sgrib kun-btags spaṅs-pas rab-tu-phye-bahi theg-chen gyi bden-pa-mṅon-rtogs*

[5] *duhkhe dharma-jñāna-kṣānti=sdug-bsṅal-la chos-śes-pahi-bzod-pa.*

[6] *duhkhe dharma-ñāna=sdugbsṅal-la chos-śes-pa.*

[7] Abh-samuccaya, Aga ed. 67 b. 6—68 a. 1, Gser II, 41 a. 5—6 and Abhis. ālokā. M.S. 116 a. 13—b. 1. *duhkha-satya-ādhipateyasya dharmasya pūrva-vicāraṇam adhipatiṃ kṛtra pratyātmaṃ duhkha-satya-anubhavi-jñānam anāsravam yena duhkha-darśana-prahātavyaṃ kleśam tad ucyate duhkha-dharma-jṇāna-kṣāntih. yena jñānena kṣānty-anantaram vimuktiṃ sākṣātkaroti tad ucyate duhkha-dharma-jñānam.*

[8] Gser. II. 41 6.

The perseverance in the introspective cognition concerning the first principle of the Saint[1] is the undefiled analytic knowledge which appears directly after the resulting cognition of the Doctrine concerning the first principle of the Saint. It directly cognizes the latter as well as the corresponding form of perseverance as being the cause of all the saintly attributes. The resulting introspective cognition regarding the first principle of the Saint is the knowledge which follows immediately after, and gives full ascertainment in regard of the preceding form. The other introspective forms of perseverance and of resulting cognition are to be viewed in the same manner.[2] Thus, according to this tradition, the introspective forms are not included in the Unimpeded Path and the Path of Deliverance (*ānantarya-mārga* and *vimukti-mārga*), since they are all of them considered to take place ofter the four moments of resulting cognition of the Doctrine (*dharma-jñāna*), i.e. after the Path of Deliverance. The introspective subjective character of the subsequent eight moments is especially pointed to by Haribhadra and in other works.[3]

As regards the other objects of intuition on the Bodhisattva's Path of Illumination, these are the unreality of the individual Ego (as with the Srāvaka) and the objective unreality of the external world (as with the Pratyekabuddha).[4]

The knowledge which is extant with the Mahāyānist Saint when he has finished the practice of concentrated meditation on the Path of Deliverance is called the wisdom which is acquired after the termination of the trance.[5] This kind of knowledge is directed towards the separate objects and elements of the empirical world, and cognizes them as resembling an illusion. Owing to the presence of obscuring agencies which have not yet been removed, the Saint abiding on the Path of

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1. *duhkhe anvaya-jñāna-kṣānti=ṣdug-bsṅal-la -rjes-su-śes-pahi bzod-pa.*

2. Abh.-samuccaya, Aga ed. 68 a. 1—4, Gser. II. 42 a. 6—b 2, Abhis. ālokā. M.Ṣ. 116 b. 1—7.—*duhkha-dharma-jñānasya anantaram duhkhe—dharma-jñāna-kṣāntau duhkhe—dharma-jñāne ca anvaya eṣa ārya-dharmāṇām iti pratyātmaṃ yat praty akṣa-anubhavi jñānam anāsravam tad ucyate duhkhe 'nvaya-jñāna-kṣāntih yena jñānena tām anvaya-jñāna-kṣāntim avadhārayati tad ucyate duhkhe 'nvayajñānam. evam avaśiṣteṣv api satyeṣu yathāyogam kṣāntayo jñānāni ca veditavyāni.*

3. Gser. II. 42b. 6—43 a. 1.—Abhis. ālokā. M.S. 116 b. 15—117 a. 1.—*tatra dharma-jñāna-kṣāntyā dharma-jñānena ca grāhya-avabodhah- anvaya-jñāana-kṣāntya 'nvaya-jñanena ca grāhaka-avabodhah.*

4. Sa-lam Jig- 13 a. 6—b 1.

5. *pṛṣṭha-labdha-jñana=rjes-thob-ye-śeṣ.*

Illumination and further on, up to the time of attaining Buddhahood, possesses the intuition of the Monistic Absolute only at intervals at the time of his intense concentration.[1] When the latter is terminated, the object and aspect of it vanishes; the knowledge which is subsequently acquired is empirical and disagrees with that at the time of intense concentration. Only with the Buddha these two kinds of knowledge are not in conflict with each other.[2]

As concerns the removal of the Obscurations on the Unimpeded Path (*ānantarya-mārga*) and the Path of Deliverance (*vimukti-mārga*), it is presented as follows :—The Bodhisattva who has attained the highest limits of the Path of Training (*prayoga-mārga*) becomes fully prepared for the removal of the Obscuration of Ignorance which is due to incorrect imputation. As a natural consequence, there follows the momentary intuition called the Unimpeded Path, which fully suppresses the hostile elements that are to be extirpated by means of the direct perception of the truth.[3] The position of the Bodhisattva is here compared with that of a person who has driven out thieves from his house.[4] The Saint is considered to have attained that state of annihilation (*nirodha*) of the obscuring elements which consists in the impossibility of their originating anew.[5] The next moment represents the full and definite removal of the Obscurations.[6] One has not only driven out the thieves, but has also shut the door behind them.[7]

d. The Path of Concentrated Contemplation (*bhāvanā-mārga--sgom-lam*).

This fourth degree of the Mahāyānistic Path is defined as "the intuition dominated by Highest Wisdom, which is engaged in a repeated pondering, investigation and contemplation of the unreality of the separate elements of existence, their Non-substantiality and Relativity, or otherwise, of the Monistic Absolute."[1] It has, like the Path of Illumination, its Unimpeded Path, its Path of Deliverance, &c. Moreover we have, as with the Hīnayānistic Path of Concentrated Contemplation, nine principal varieties, as the antidotes of the innate[2] forms of defilment and of ignorance peculiar to the three Spheres of Existence. These nine varieties are put in connexion with the stages (*bhūmi*) of the Bodhisattva (with the exception of the first).[3] The order admitted here is follow :—

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[1] Cf. my translation of the Uttaratantra, p. 237.

[2] Sa-lam Jig. 13 b. 6.—*slob-lam-du mñam-rjes gñis hgal yaṅ saṅs-rgyas-kyi saṙ mñam-rjes ṅo-bo-gcig-tu hdod-do.*

[3] *dṛstī-heya=mthoṅ-sp ṅ*

[4] *caura-niṣkāsana=rkun-ma phyuṇ-ba.*

[5] *apratisamkhya-nirodha=so-sor-brtags-min-gyi hgog-pa.* In such a form *pratisaṃkhyā-nirodha* appears acc. to the Abhidharma-samuccaya. The theory of the Vaibhāṣikas exposed in the commentaries of the Abhidharmakośa is quite different.

[6] *pratisaṃkhyā-nirodha=so-sor-brtags-hgog.*

[7] *kapāṭa-pidhāna=sgo-bcad-pa.*

The first stage of the Bodhisattva, that of Joy,[4] is identical with the Path of Illumination and the removal of the imputed[5] forms of the Obscurations. Then comes the most inferior of the inferior forms of the Path of Concentrated Contemplation, as the antidote of the grossest of the gross forms of the innate Obscuration which are to be extirpated by means of concentrated trance.[6] It is called the intuition peculiar to the second, the Immaculate[7] Stage. Thereafter comes the intermediate of the inferior forms of the Path as removing the intermediate of the gross forms of Obscuration. This is the intuition of the third Stage, called the Illuminating.[8] It is followed by the highest of the inferior degrees of the Path, which represents the antidote against the most inferior of the gross forms of Obscuration, and is spoken of as the intuition of the fourth Stage, called the Radiant.[9]

Similarly we have the three intermediate subdivisions of the Path of Concentrated Contemplation representing the intuition peculiar to the fifth, the sixth and the seventh[10] Stages respectively. They are the antidotes against the intermediate forms of Obscuration.

Finally we have the highest degrees of the Path, likewise three in number, corresponding to the eighth, the ninth and the tenth Stages of

[1] Sa-lam Kh. 7 b. 6—8 a. 1.
[2] *sahaja=lhan-skyes.*
[3] Abhis. II. 30. *navasu bhūmiṣu.*
[4] *pramuditā=rab-tu-dgah-ba.*
[5] *parikalpita=kun-btags.*
[6] *bhāvanā-heya=sgom-spaṅ.*
[7] *vimalā=dri-ma-med-pa.*
[8] *prabhākarī=hod-byed-pa.*
[9] *arciṣmati=hod-hphro-ba.*
[10] The Unconquerable (*sudurjayā=śin-tu-sbyaṅs-dkah-ba*), the Proximate (*abhimukhi=mṅon-du-gyur-pa*), and the Far-reaching (*dūramgama=riṅ-du-soṅ-ba*).

the Bodhisattva,[1] and removing the grossets, the intermediate, and the most subtle forms of Obscuration.

These nine subdivisions have each their Unimpeded Path and their Path of Deliverance. They represent the process of complete purification of the Bodhisattva,[2] and his highest achievement,[3] his intuition at the time of intense concentration,[4] and that part of the Path of Concentrated Contemplation which is not in the least influenced by defiling agencies.[5]

The knowledge which is acquired after the termination of the concentrated trance[6] is characterized by faith,[7] by the convergence[8] of the roots of virtue into component parts of Supreme Enlightenment, and by the feeling of delight[9] with regard to one's own achievements. This is the part of the Path of Concentrated Contemplation which is influenced by defiling agencies.[10] This 'defilement'' is no other but thought-construction[11] and the differentiation of separate entities, which is not yet fully extirpated, and takes possession of the mind of the Bodhisattva, when his intense concentration has taken an end.[12]

e. The Ultimate Path (*aśaikṣa-mārga—mi-slob-lam*) and the Attainment of Buddhahood.

When the Bodhisattva, abiding on the tenth Stage and separated from the attainment of Enlightenment only by one birth,[13] has attained the highest of the Unimpeped Paths in the Path of Concentrated Contemplation, he is considered to have terminated his course of training on the Path. This last moment of concentrated trance, called the "thunderbolt-like,"[1] is characterized by the removal of the most subtle forms of defilment and of ignorance. It is simultaneous with the final momentary Illumination (*eka-kṣaṇa-abhisaṃbodha*) and the Culmination of the Bodhisattva's intuition of the Absolute.[2] All the factors for the attainment of the Omniscience of the Buddha are now brought to accomplishment. Owing to this, the representation of the Absolute appears in its full light; the differentiation into subject and object ceases to exist, the accidental Obscurations which had hitherto separated the Germ of the Absolute in the living being now completely vanish, and this Germ now coalesces with the Unique Ultimate Essence, which is personified as the Cosmical Body[3] of the Buddha. This takes place at the next moment i.e. on the Ultimate Path of Deliverance, which represents already the final Path, the attainment of Buddhahood. It is the Path where the course of training is terminated,[4] there being nothing more obscure and unintelligible. The definition of this Path is "the ultimate highest form of Divine Transcendental Wisdom which is completely free from both the Obscurations."[5] This is the Highest Omniscience of the Buddha,[6] consisting in the full knowledge of the Absolute Truth and of the Empirical World likewise. Otherwise the Wisdom of the Buddha is spoken of as consisting of the five varieties of Highest Divine Knowledge, viz: (1) the perfectly pure intuition of the Absolute, there being no differentiation into subject and object,[7] (2) the

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[1] The Motionless (*acala=mi-gyo-ba*), that of Perfect Wisdom (*sādhumatī=legs-pahi-blo-gross*), and that of the Clouds of the Truth (*dharma-megha=chos-kyi-sprin*).

[2] Sa-lam.Kh. 8a. 2 b—1. Abhis. II. 30. *mṛdu-mṛdvādiko mārgaḥ śuddhir naasu bhamiṣu*, & c.

[3] *nirhara=sgrub-pa.*

[4] *samāhita-jñāna = mñam-bzag-ye-śes.*

[5] *atyanta-viśuddha-bhāvanā-mārga=śin-tu-rnaṁ-dag-gi sgom-lam.*

[6] *pṛṣṭha-labdha = rjes-thob.*

[7] *adhimukti = mos-pa.*

[8] *pariṇāma = yoṅs-su-bsṅo-ba.*

[9] *anumoda = rjes-su-yi-raṅ-ba.*

[10] *sāsrava = zag-bcas.*

[11] *vikalpa = rnam-par-rtog-pa.*

[12] Abhis. ālokā. M.S. 135a. 8 sqq.—*kāritra-anantaraṃ bhāvanā-mārgo vaktavyaḥ sa ca sāsrava-anāsrava-bhedena dvividhaḥ. tatra sāsravo 'dhimukti-pariṇama-anumoda-manaskāra-lakṣaṇas-trividhaḥ. anāsravaḥ punar abhinirhāra-atyanta-viśuddhi-svabhāvo dvividdaḥ.*

[13] *eka-jāti-pratibaddha = skye-ba geig-gis thogs-pa.*

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[1] *vajropama-samādhi* = *rdo-rje-lta-buḥi tiṅ-ṅe-ḥdzin.*

[2] Cf. below, p. 57.

[3] *dharma-kāya* = *chos-sku* "At the second moment we have the last Path of Deliverance (*vimukti-marga*). At that time the double representation (i.e. of subject and object) disappears, and the object of concentration (in its true aspect) becomes one with the knowledge cognizing it like one particle of water uniting with another (*chu-la chu bzag-pa-ltar*). In the aspect of this intuition, all the things cognizable in their varieties become directly perceived like a myrobalan fruit on the palm of the hand. At that time the Obscuration of Ignorance becomes completely removed, the full Enlight- Ultimate Limit—realized, the Cosmical Body is made manifest, and the enment in regard of all the elements of existence in all their aspects is attained." (Rnam-bśad 311 a. 6—b 1.)

[4] *aśaikṣa-mārga* — *mi-slob-lam.*

[5] Sa-lam Jig. 15 b 5.—*sgrib-gñis zad-par spaṅs-paḥi mthar-thug-gi mkhyen-pa.*

[6] *sarva-ākāra-jñata* = *rnam-pa-thams-cad-mkhyen-pa-ñid* (*rnam-mkhyen*).

[7] *dharma-dhātu-viśuddhi* = *chos-kyi-dbyiṅs rnam-par-dag-pa.* This is the true Climax of Wisdom (*prajñā-pāramitā*). Cf. Dignāga's Aṣṭaṣāhasrikā-piṇḍārtha quoted in Abhis. ālokā (M.S. 136 b. 8—9 and 138 a. 1)—*prajña-paramitā jñānam advayam sa tathāgataḥ* and Haribhadra thereon:—*iti nyāyān mukhyato dharma-kāyas tathāgata eva prajñā-pāramitā.*

Knowledge resembling a mirror[1] in which everything cognizing is reflected, 3) the discriminative knowledge precisely cognizing all the separate objects and elements without confounding any of them,[2] (4) the cognition of the unity, the equality of oneself and of others in the sense of being possessed of the unique Essence of Buddhahood[3] and (5) the active wisdom pursuing the welfare of all living beings,[4] which is possessed of the power of governing the five faculties of the senses according to one's desire.[5]

These five forms of knowledge peculiar to the Buddha are connected with his three or four Bodies,[6] the relation being as follows—

(1) The Body of Absolute Existence (*svabhāva-kāya=ṅobo-ñid-sku*). From the standpoint of Ultimate Reality, the element of the Absolute (*dhātu=gotra=tathāgata-garbha*) exists from the outset in all living beings, representing its true essential nature. At the time of final Enlightenment this fundamental element, as we have mentioned before, becomes delivered from all the accidental Obscurations.[7] There is now absolutely nothing occasional and unreal about it. Being the unique Absolute Essence,[8] it was always, from the outset, completely pure by nature;[9] now, with the attainment of final Illumination, it likewise becomes purified from the accidental defilement.[10] In this state of perfect purity it is called the Body of Absolute Existence of the Buddha (*svabhava-kāya*), the Ultimate Essence and the background of all the Buddha's properties. It is the chief, the fundamental aspect of the Buddha's Cosmical Body (*dharma-kāya*).

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[1] *ādarśa-jñāna = me-loṅ-lta-buḥi ye-śes.*

[2] *pratyavekṣaṇa-jñana = so-sor-rtog-paḥi ye-śes.* Sa-lam Kh. 10 a. 2—3.

[3] *samatā-jñana = mñam-ñid ye-śes.*

[4] *kṛtya-anuṣṭhāna-jñana = bya-ba sgrub-paḥi ye-śes.*

[5] Sa-lam Kh. 10 a. 3.

[6] This connexion is demonstrated by Bu-ton in his history of Buddhism. Transl., vol. i. p. 128.

[7] *āgantuka-mala = glo-bur-gui dri-ma.*

[8] The unique and undifferentiated character of the *svabhāva-kāya* has been a subject of investigation in my Introduction to the transl. of the Uttaratantra, p. 109.

[9] *svnbhāva-śuddha = raṅ-bzin-gyis dag-pa.*

[10] The Body of Absolute Existence is accordingly defined as the Unique Ultimate Substance completely pure by itself and free from every kind of additional defilement. Don-bdun-cu 25 a. 2—*raṅ-bzin-gyis-dag-pa daṅ glo-bur-gyi dri-mas dag-pa sgūi daṅ-ldan-paḥi dbyiṅs mthar-thug*

(2) The Body of Absolute Wisdom (*jñāna-dharma-kāya—ye-śes chos-sku*). The Buddha, after having attained Enlightenment, becomes possessed of the illimited power of knowledge, manifesting itself in different forms, such as the ten Powers,[1] the four kinds of Intrepidity,[2] the 37 characteristic features of Enlightenment,[3] &c. All these varieties, taken together, represent the Buddha's Body of Absolute Wisdom, the knowledge perceiving everything cognizable.[4] Contrary to the unique, immutable, motionless Body of Absolute Existence, this form is regarded as an active[5] principle, which, as it cognizes the Empirical World, has consequently a relation to the latter.

(3) The Body of Bliss (*saṃbhoga-kāya=loṅs-spyod-rdzogs-paḥi-sku*). This manifestation of the Buddha represents the reflection[6] of the Cosmical Body in the Empirical World[7] in a corporeal form.[8] The Buddha appears here as the Supreme God residing in Akaniṣṭha,[9] the highest of the spheres of the Ethereal World, and enjoying the most blissful form of existence. He is represented as a super-being surrounded by a multitude of Bodhisattvas abiding on the ten Stages, and is endowed with the 32 principal,[10] and the 80 secondary[11] marks of corporeal beauty, and existing enternally.[12] This Body of Bliss is regarded as the result of the previous virtuous deeds of the Buddha, of the Biotic Force,[13] which, owing to its sublime character, brings about the attainment of this highest of corporeal forms.[14]

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[1] *daśa balāni = stobs bcu.*

[2] *catvāri vaiśāradyāni = mi-ḥjigs-pa bzi.*

[3] *bodhi-pakṣa = byaṅ-chub-kyi phyogs.*

[4] Abhis. alamkāra, VIII. 2—8.

[5] *samskṛta = ḥdus-byas.*

[6] *pratibimba = gzugs-brñan.*

[7] Acc. to Haribhadra, the three latter Bodies are all of them regarded as relating to the World. Abhis. ālokā. M.S. 8 378 a 9—10.—*pariśiṣṭa-kāya-trayaṃ tathā-saṃvṛtyā pratibhāsamānam.*

[8] *rūpa-kāya = gzugs-sku.*

[9] Tib. Hog-min.

[10] *mahā-puruṣa-laksaṇa = skyes-bu chen-poḥi mtshan.*

[11] *vyañjana = dpe-byad.*

[12] Abhis. ālokā M.S. 381 b. 15—382 a. 3.—*daśa-bhūmi-prdviṣṭa-mahabodhisattvaiḥ saha parama-anavadya-mahāyāna-dharma-sambhoga-prīti-sukha-upabhogāt sāmbhogiko 'yam kāyo dvātrimśal-laksaṇa-aśīty-anuvyañjana-virājita-gātro rūpa-kāya-svabhāvo—buddhasya bhagavato grāhyaḥ.*

[13] *karma = las.*

[14] Abhisamayālamkāra, VIII. 19, 20.

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(4) The Apparitional Body (*nirmāṇa-kāya=sprul-sku*). From the Body of Bliss, as a reflection of it in this world of gross bodies, there issues the Apparitional Form of the Buddha as manifesting itself in many different aspects and working uninterruptedly for the weal of other living beings.[1]

The Wisdom intuiting the Absolute and identical with it[2] represents the Body of Absolute Existence. The Wisdom resembling a mirror (*ādarśa-jñāna*) is the second aspect of the Cosmical Body,- the Body of Absolute Wisdom (*jñāna-dharma-kāya*). The next two forms of Wisdom, viz. the discriminative (*pratyavekṣaṇa-jñāna*) and that which cognizes the unity of oneself and other living beings (*samatā-jñāna*) are the characteristic features of the Body of Bliss. Finally, the active Wisdom pursuing the welfare of others (*kṛtya-anuṣṭhāna-jñāna*) manifests itself as the Apparitional Body of the Buddha.

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[1] Abhis. ālokā. M.S. 21 b. 3—5.—*yathā-bhavyataya aśesa-jagad-artha-kriyā-kārī sarvathā ā-bhavāgrād anuparata-prabandhaḥ Śākyamuni-tathāgatādi-rūpo nirmāṇakāyaḥ.* On the different forms of the *nirmāṇa-kāya*, viz. that manifesting itself in the form of different living of Viśvakarman (*bzoḥi sprul-sku=śilpa-nirmāṇa-kāya*) in the form of the Buddha Śākya- beings (*skye-baḥi-sprul-sku=janma-nirmāṇa-kāya*), in the form of the Buddha Śākya- muni &c.)*maha-bodhi-nirmāṇa-kāya*), &c. cf. my translation of Bu-ton's History, vol. i, p. 132.

[2] *dharma-dhatu-viśuddhi=chos-kyi-dbyiṅs rnam-par-dog-pa.*

CHAPTER III

THE EIGHT HĪNAYĀNISTIC STAGES AND THE TEN STAGES OF THE BODHISATTVA

We have thus investigated the Teaching of the Path, Hīnayānistic and Mahāyānistic, as it usually appears in its five principal divisions. But this is not the only way in which the process of Illumination is viewed. We have it moreover classified into different degrees and subdivisions of another kind, which bear the common name of *bhūmi*, i.e. ground, basis or stage, in the sense of being the foundation of all the virtuous properties of the Hīnayānistic or Mahāyānistic Saint.

First of all, *bhūmi* is a name for the Path as a whole, in general; in such an aspect we have to distinguish the Srāvaka-bhūmi, Pratyekabuddha-bhūmi, and Bodhisattva-bhūmi.[1] Then there is another classification into the three Stages of Transic Meditation (*yoga-bhūmayaḥ=rnal-ḥbyor-gyi sa*) viz., the Stages of Transic Meditation in which the object of intuition is the Non-Ego principle,[2] the Stage of Transic Meditation directed upon the unreality of the external world,[3] and the Stage of Transic Meditation with the intuition of the Non-substantiality of all the elements of existence.[4] Next there is the classification of the "non-Stages peculiar to the three Spheres of Existence,"[5] including the world of Gross Bodies or of Carnal Desire[6] viewed as a whole, the four degrees of trance in the Sphere of Ethereal Bodies,[7] and the four Stages of absorption in the Immaterial Sphere.[8] This classification is put in corres-

[1] Sa-lam Jig. 3 a. 4.—*ñan-thos-raṅ-rgyal-byaṅ-sems-kyi sa gsum.*

[2] Ibid. *gaṅ-zag-gi bdag-med rtogs-paḥi rnal-ḥbyor-gyi-sa.*

[3] Ibid. *gñis-stoṅ rtogs-paḥi rnal-ḥbyor-gyi-sa.*

[4] Ibid. *bden-stoṅ rtogs-paḥi rnal-ḥbyor-gyi-sa.*

[5] *khams gsum sa dgu.*

[6] *kāma-dhātu=ḥdod-khams.*

[7] *catvāri dhyānāni=bsam-gtan bzi.*

[8] *catasra ārūpya samapattayaḥ=gzugs-med-kyi sñoms-ḥjug bzl.*

pondence with the divisions of the Path of Concentrated Contemplation (*bhāvanā-mārga*) and the process of removing the defiling elements by the latter, as we have seen above.

But the most important of all the different systems of this kind, and the one most closely connected with the Doctrine of the Path, is that of the Stages (*bhūmi*) of Perfection, of the Srāvaka, the Pratyekabuddha, and the Bodhisattva. These Stages represent the same Path, the same process of Illumination,[1] only from another point of view, viz. as the foundation, the ground (in such a sense the word *bhūmi* is to be understood) for the numerous virtuous properties which are the result of the process of Illumination.[2] The Hīnayānistic Stages of Perfection (i.e. those of the Srāvaka) are eight in number, as follows :

(1) The Stage of Perception of the Virtuous Elements (*śukla-vidarśana-bhūmi=dkar-po rnam-par-mthoṅ-baḥi sa*), which is identical with the Srāvaka's Path of Accumulating Merit (*sambhāra-mārga*). It is called *śukla-vidarśana-bhūmi*, because the "while," i.e. the virtuous elements[3] are for the first time made the object of contemplation.

(2) The Stage of (certainty in regard of) the Spiritual Lineage (*gotra-bhūmi=rigs-kyi sa*). It is another name for the Srāvaka's Path of Training (*prayoga-mārga*); the individual abiding on the latter definitely knows that he belongs to the Srāvaka Spiritual Lineage.

(3) The Stage (of the Srāvaka who has become a candidate) for the first result of saintly activity, viz. that of the Entering the Stream[4] (*aṣṭamaka-bhūmi=brgyad-paḥi sa*).

(4) The Stage of Illumination (*darśana-bhūmi=mthoṅ-baḥi sa*). It

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[1] *abhisamaya=mṅon-rtogs.*

[2] Sa-lam Jig. 3 b. 1.—*raṅ-gi ḥbras-bur-gyur-paḥi yon-tan du-maḥi rten-byed-paḥi lam-zugs-kyi mṅon-rtogs.*

[3] *śukla-dharma=dkar-poḥi chos.*

[4] *srota-āpatti-phala-pratipannaka=rgyun-zugs-kyi ḥbras-bu-la zugs-pa.* Cf. Abhis. ālokā, MS. 79 a. 6—7. *aṣṭamaka-bhūmiḥ prathama-phala-pratipannakasya* and Ibid. 33 b. 5-7. *vakṣyamaṇa-margajñatā-saṃgṛhīta-ṣoḍaśa-kṣaṇa-darśana-mārgam aśritya pañcadaśasu darśana-marga-citta-kṣaṇeṣu śraddha-dharma-anusari-bhedena prathama-phalapratipannacko dvividhaḥ*—On the basis of the Path of Illumination consisting of 16 moments which is included in the Omniscience in regard of the Path (Abhisam. Chapter II), during the first 15 moments of this Path of Illumination one becomes a candidate for attaining the first result.

represents the intuition of the Srāvaka who abides in the position of one who has attained the result of Entering the Stream.[1]

(5) The Stage of Refinement (*tanū-bhūmi=bsrab-paḥi sa*). It is the intuition of the Srāvaka who has attained the result of him that returns to this world once more.[2]

(6) The Stage of Liberation from Passion (*vitarāga-bhūmi==ḥdod-chags dań-bral-baḥi sa*), which represents the intuition of the Saint who abides in the position of one that returns no more (*anāgāmin*), having, on the Path of Concentrated Contemplation, removed the ninth and last form of defilment, peculiar to the World of Carnal Desire.[3]

(7) The Stage of the full notion of having terminated the course of training on the Srāvaka's Path (*kṛtāvi-bhūmi=byas-pa rtogs-paḥi sa*). It is another name for the intuition of the Srāvaka who has attained the result of Arhatship.[4]

To these seven Hinayānistic Stages we have to add—

(8) The Stage of the Pratyekabuddha, including the Path of the latter as a whole.

Just as the Hīnayānistic Path, taken from another point of view, is divided into the seven Stages just mentioned, in a similar manner the process of intuition of the Mahāyānist Saint, i.e. his Path to the attainment of Enlightenment, has likewise another classification, viz. that of the ten Stages (*bhūmi*) of the Boddhisattva. These ten Stages are included in the Path of the Saint proper (*ārya-mārga*), beginning with the Path of Illumination. The two preliminary degrees, viz. the Paths of Accumulating Merit and of Training,[1] are counted apart, representing the Stage of Preliminary Activity,[2] and that of Action in Faith[3] respectively. The system of the ten Stages is as follows :

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[1] *srota-āpatti-phala=rgyun-zugs-kyi ḥbras-bu* Abhis. ālokā, MS. 79 a. 7.—*darśana-bhūmiḥ srota-āpannasya*. This takes place at the sixteenth moment of the Path of Illumination. Abhis. ālokā, MS. 33b. 8—9.—*sa ṣoḍaśe darśana-mārga-cittakṣaṇe srota-apannaḥ*.

[2] *sakṛd-āgāmin=lan-gcig phyir-ḥoń-ba*. Abhis. ālokā, MS. 79a. 8. *tanū-bhūmiḥ sakṛd-āgāminaḥ*. This result is attained through the removal (on the Path of Conc. Contempl.) of the first six varieties of difilement peculiar to the Sphere of Carnal Desire. Abhis. ālokā, MS. 33b. 13—14.—*kāmāvacara-saṭ-prakāra-kleśa-prahāṇāt sakṛd-agamī*.

[3] Abhis. ālokā, MS. 79a. 8—9. *vītarāya-bhūmir anāgāminaḥ* and Ibid., MS. 34a. 2—3. *kāmāvacara-navama-kleśa-prakāra-prahāṇād anāgāmī'ty ucyate*. The position of a candidate for this result is attained when one has removed the seventh and the eighth form of defilement. Abhis. ālokā, MS. 33b. 16-34a. 1. *kāmāvacara-sapta-asṭa-kleśa-prakara-prahāṇāt trtīya-phala-pratipannakaḥ*.

[4] Abhis. ālokā, MS. 79 a. 9. *kṛtavi-bhūmir arhataḥ*.

(1) The Stage of Joy (*pramuditā=rab-tu-dgaḥ-ba*). It is called so because the Bodhisattva becomes possessed of a joyous felicitous feeling, as he sees that he draws near to the attainment of Supreme Enlightenment[4] and can further the weal of other living beings.[5] It coincides with the Path of Illumination (*darśana-mārga*) and is characterized by the removal of (1) the 112 forms of defilement that are to be removed by the intuition of the Truth (*dṛṣṭi-heya*), and of the 108 varieties of the Obscuration of Ignorance. The first of these are : Desire[6] (1), enmity[7] (2), pride[1] (3), infatuation[9] (4), doubt[10] (5), the conception of a real personality[11] (6), the extreme views[12] (7), the totally incorrect views[13] (8), the consideration that one's own views are the only correct ones[14] (9), and the adherence to incorrect observances of moral rules and vows[15] (10). These ten are taken with respect to each of the four Principles of the Saint separately, so that there are altogether 40 forms which are peculiar to the World of Carnal Desire.[16] With the exception of enmity, the said defiling elements, relating to each of the four Principles taken apart, are likewise connected with the Sphere of Pure Matter or of Ethereal Bodies, and with the Immaterial Sphere. There are thus 72

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1. *saṃbhara-marga=tshogs-lam* and *prayoga-mārga=sbyor-lam.*
2. *ādikarmika-bhūmi=las-daṅ-po-paḥi sa.*
3. *adhimukti-caryā-bhūmi=mos-pas-spyod-paḥi sa.*
4. Cf. Abhis. alamkāra, IV. 10.—*āsanna-bodhe ksipraṃ ca parārthe.*
5. Sa-lam Jig. 17a. 6—b 1.—Cf. also Abhis. ālokā, MS. 75a 4—5.—*prathama-apūrva-dharma-tattva-adhigamena pramoda-lābhyatvāt.*
6. *rāga=ḥdod-chags.*
7. *pratigha=khoṅ-khro.*
8. *māna-ṅa-rgyal.*
9. *avidyā—ma-rig-pa.*
10. *vicikitsā=the-tahom.*
11. *satkāya-dṛsṭi—ḥjig-tshogs-la lta-ba.*
12. *anta-grāha-dṛsṭi=mthar-ḥdzin-gyi-lta-ba.*
13. *mithyā-dṛsṭi=log-lta.*
14. *dṛsṭi-parāmarsa=lta-ba mchog-tu-ḥdzin-pa.*
15. *śīla-vrata-parāmarsa=tshul-khrims daṅ brtul-zugs mchog-tu-ḥdzin-pa.*
16. Abhis. ālokā, MS. 74a. 7—10.—*atra ca rāga-pratigha-māna-avidyā-vicikitsāḥ satkāya-antagrāha-mithyā-dṛṣṭī-parāmarsa-śīla-vrata-parāmarsāś ca kāma-dhātau catuḥ-satya-bhedena catvāriṁśad bhavanti.*

forms peculiar to the higher spheres; with the 40 relating to the World of Carnal Desire they make up the number 112.[1]

As regards the 108 varieties of the Obscuration of Ignorance[2] which are to be removed by direct intuition[3] on the first Stage, these are : (1) the nine forms of imputation regarding the object of the Bodhisattva's activity,[4] (2) the nine forms of imputation regarding the object of the Bodhisattva's resignation,[5] (3) the nine forms of imputation concerning the subject as a real existing personality[6] and (4) the nine forms of imputation regarding the subject as a nominal reality.[7] To these 36 forms we have to add twice the same number, viz. the same forms of imputation as relating to each of the two higher Spheres of Existence taken separately.[8]

The predominant virtue on this first Stage of the Bodhisattva is the Climax of Charity.[9] The form of cognition peculiar to the Bodhisattva who abides on this Stage[10] is that of the all-pervading character of the Absolute as the negation of the reality of all separate entities and as representing the unique essential nature of oneself and other living beings.[11] There are ten appliances[12] for the attainment of the Stage of Joy, which are enumerated in the *Abhisamayālaṃkāra*, Kārikās I. 48-50.

The Stage of Joy is the only one which relates to the Path of Illumination. The other nine are all of them, included in the Path of Concentrated Contemplation (*bhāvana-mārga*), which is the antidote against the innate (*sahaja*) forms of defilement. These are 16 in number, viz. the six peculiar to the Sphere of Carnal Desire,—lust, hatred, pride, infatuation, the conception of a real personality, and the extreme views, as well as ten others, viz. those just mentioned, as peculiar to the two higher spheres taken separately with the exception of hatred.[1]

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[1] Ibid. 10—14.—*evaṃ rūpya-ārūpya-dhātau te eva satya-darṣana-prahātavya-asṭa-prakāra-pratigha-varjitā dvāsaptatiḥ. samudāyena dvādaśottaraṃ kleśa-śatam darśana-praheyaṃ prahīyate satyānām eka-abhisamayāt.*

[2] *jñeya-āvaraṇa=śes-byaḥi sgrib-pa* (*śes-sgrib*).

[3] *dṛsṭi-heya=mthoṅ-spaṅ.*

[4] *pravṛtti-paksa-adhisṭhāna-grāhāya-vikalpa—ḥjug-pa-gzuṅ-rtog.* Abhisam. Kār. V. 1—8. The object is here the Mahāyānistic Path and its result, as something that is to be attained.

[5] *nivṛtti-paksa-adhisṭhāna-grāhya-vikalpa—ldog-pa-gzuṅ-rtog.* Ibid., Kār. V. 10—12. It refers to the Hīnayānistic Path and its result as something to be shunned.

[6] *dravyasat-puruṣa-adhisthāna-grāhaka-vikalpa.* Ibid., Kār. V. 13—14.

[7] *prajñaptisat-purusa-adhisṭhāṇa-grāhaka-vikalpa.* Ibid., Kār. V. 15-16.

[8] Sa-lam. Jig. 18 b. 5.

[9] *dāna-pāramitā—sbyin-paḥi pha-rol-tu-phyin-pa.*

[10] This cognition is that which is acquired after the termination of the trance.

[11] Sa-lam Jig. 20 a. 1.—The forms of cognition peculiar to this and the following Stages are indicated in the Madhyānta-vibhanga, Agn ed. 4a. 3-5.

[12] *parikarmaṇ—yoṅs-sbyoṅ.*

The forms of the Obscuration of Ignorance which are to be extirpated on the nine Stages included in the Path of Concentrated Contemplation are 108 in number, viz. the points to be shunned by the Path of Concentrated Contemplation, as we have them in the *Abhisamayalaṃkāra*, Kārikās V. 26—31.

We shall now take the remaining nine Stages separately :[2]

(2) The Immaculate Stage (*vimalā=dri-ma-med-pa*). It bears this name because the Bodhisattva who has attained it becomes completely purified from all the stains of immorality and of Hīnayānistic (i.e. egoistic) tendencies; the Transcendental Virtue of Morality[3] is thus predominant in it.[4] The Bodhisattva abiding on this Stage cognizes the Mahāyānistic Path as being superior to that of the Srāvaka and Pratyekabuddha, as it brings about the intuition of the Unique Absolute. The appliances (*parikarman*) for the attainment of the second Stage, eight in number, are enumerated in the *Abhisamayālaṃkāra*, Kar. I. 51.

(3) The Illuminating Stage (*prabhākarī=ḥod-byed-pa*). It is called so, since the Bodhisattva who has attained it gives light to others by his transcendental knowledge.[5] The predominant virtue is that of Forbearance.[6] The cognition is that of the Doctrine as being the natural outflow[7] of the intuition of the Absolute. The *Abhisamayālaṃkāra* (Kār. I. 52-53a, b) enumerates five appliances for its attainment.

(4) The Blazing or Radiant Stage (*arciṣmatī=ḥod-ḥphro-ba-can* It is called so, because the Bodhisattva who has attained it is possessed

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[1] Abhis. ālokā, MS. 74 b. 2—5.—*tatra ṣoḍaśa kleśā yathā-sambhavam krameṇa prahīyante. tadyathā rāga-dvesau māno 'vidyā satkāya-dṛsṭir anta-grāha-dṛsṭiś ce'ti kāmāvacarāḥ ṣaṭ rūpa-ārūpya-avacarās te eva daśa dvesa-varjitā iti.*

[2] Cf. above, p. 36, the Mah. Path of Conc. Contemplation.

[3] *śila-pāramitā=tshul-khrims-kyi pha-rol-tu-phyin-pa.*

[4] Abhis. ālokā, MS. 75 b. 4.—*sarva-dauh-śīlya-mala-apagamād vimala.* Cf. also Ibid., MS. 64 a. 9—10—*śrāvakādi-manaskāra-parivarjanāc chīla-pāramitā-samnāhah.*

[5] Ibid., MS. 75 b. 14—15.—*lokottara-jñāna-avabhāsa-karaṇāt prabhākārī.*

[6] *kṣānti-pāramitā=bzod-paḥi pha-rol-tu-phyin-pa.*

[7] *niṣyanda-phala=rgyu-mthun-paḥi-ḥbras-bu.* Cf. Uttaratantra, Transl., p. 226,

of the blazing fire of knowledge by which all the defiling elements that resemble fuel are consumed.[1] The predominant Transcendental Virtue here is that of Energy.[2] The cognition is characterized by the insight that one must not be attached to the Doctrine of Scripture as being the true Doctrine in the ultimate sense,[3] and must not be possessed of pride at being able to expound this Doctrine. The *Abhisamayālaṃkāra* (Kār. I. 53c, d and 54) indicates ten appliances by means of which this Stage is attained.

(5) The Unconquerable Stage (*sudurjayā=śin-tu-sbyaṅs-dkaḥ-ba*).[4] The predominant Transcendental Virtue is that of Concentration.[5] The cognition is that of the transcendental unity of the spiritual streams of oneself and of other living beings, owing to the unreality of the individual Ego as a separate independent substance.[6] The appliances for the attainment of this stage are ten in number. They are enumerated in the *Abhisamayālaṃkara*, Kār. I. 55, 56.

(6) The Proximate Stage (*abhimukhī=mṅon-du-gyur-pa*).[7] It is dominated by the Climax of Wisdom.[8] The Bodhisattva who has attained this Stage comes to the cognition that the purifying[9] and the defiling[10] elements do not really become originated, neither without a cause, nor from causes other than themselves, and that there is consequently no essential difference between them.[11] The *Abhisamayālaṃkāra* (Kār. I. 57 and 58) enumerates twelve appliances for its attainment.

(7) The Far Reaching Stage (*dūramgamā=riṅ-du-soṅ-ba*). It is called so, because the Bodhisattva here becomes possessed of the power of

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[1] Abhis. ālokā, MS. 76 a. 11—12.—*sakala-kleśa-indhana-jvālayā upetatvād arciṣmatī*.

[2] *vīrya-pāramitā=brston-hgrus-kyi pha-rol-tu-phyin-pa*. Cf. the expression *brtson-hgrus hbar-ba*—"the blazing fiery energy."

[3] Sa-lam Jig. 20 a. 2—3. *sa bzi-par luṅ-gi chos-la sred-pahi ṅa-rgyal-medpas yoṅs-su-hdzin-pa-med-pahi don-du rtogs*. Cf. Uttaratantra, Transl., p. 145.

[4] Abhis. ālokā, MS. 76 b. 6. *suṣṭhu duhkhena jīyate iti sudurjayā*.

[5] *dhyāna-pāramitā=bsam-gtan-gyi pha-rol-tu-phyin-pa*.

[6] Sa-lam Jig. 20 a. 3. *sa lṅa-par raṅ gzan thams-cad gaṅ-zag raṅ-rkya-thub-pahi rdzas-yod-kyis stoṅ-pahi sgo-nas rgyud tha-dad-med-par rtogs*.

[7] I.e. proximate to the attainment of the properties of the Buddha. Abhis. ālokā, MS. 76 b. 16. *sarva-buddha-dharma-abhimukhī*. Cf. Uttaratantra Trans., p. 199.

[8] *prajñā-pāramitā=śes-rab-kyi pha-rol-tu-phyin-pa*.

[9] *vaiyavadānika=rnam-par-byaṅ-ba*.

[10] *sāṃkleśika=kun-nas-ñon-moṅs-pa*.

[11] Sa-lam Jig. 20 a. 3—4. *sa drug-par kun-nas-ñon-moṅs daṅ rnam-byaṅ gñis rgyu-med daṅ mi-mthun-pahi rgyu-las mi-skye-bar rtogs-pas kun-ñon daṅ rnam-byaṅ tha-dad-med-pahi doṅdu-rtogs*. Cf. Abhism. Kār. IV. 10. *dharmādharmādy-adṛṣṭau*,

acting without effort[1] and can thus exercise his activity, however far the object and the sphere of it might be.[2] The dominating Transcendental Virtue here is that of Skill.[3] The cognition is that of the Absolute as being devoid of every kind of differentiation.[4] This Stage requires twenty appliances (*parikarman*) for its attainment, which are indicated in the *Abhisamayālamkāra* (Kār. I. 59—61—the points to be shunned, and I. 62-65—their antidotes).

(8) The Motionless Stage (*acalā=mi-gyo-ba*). It bears this name, because the Bodhisattva who has attained this Stage remains in a motionless, unflinching position, and can no more be troubled by the differentiation of separate entities and the necessity of using effort in his acts.[5] The dominating Transcendental Virtue is that of Powers; on this Stage the ten Controlling Powers[6] are secured by the Bodhisattva. The cognition is that of the Absolute as not being liable to augmentation and loss through the defiling and the purifying elements, and as being the foundation, the substratum of the wisdom free from constructive thought[7] and of the power of purifying the sphere of future Buddhahood.[8] The appliances for the attainment of this Stage are eight in number, enumerated in the *Abhisamayālamkāra*, Kār. I. 66, 67.

(9) The Stage of Perfect Wisdom *sādhumatī=legs-paḥi blo-gros*). It bears this name, because the Bodhisattva who is said to have attained it is considered to become possessed of a perfect discriminating mind, characterized by the four kinds of intense penetration.[9] The dominating Transcendental Virtue is that of the Effective Vow.[10] The Bodhisattva, endowed with the four kinds of intense penetration, cognizes the Absolute as being the foundation of the power of Highest Divine Wisdom (*jnānā-vaśitā*).[11] The appliances for the attainment of this Stage, twelve in number, are indicated in the *Abhisamayālamkāra*, Kār. I. 68, 69.

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[1] *anābhogam=lhun-gyis-grub-par.*

[2] Abhis. ālokā, MS. 77 b. 14—15. *samyag-anābhoga-mārga-upaśleṣāt suṣṭhu-daraṃgatatvād dūraṃgamā bhūmit.*

[3] *upāya-pāramitā=thabs-kyi pha-rol-tu-phyin-pa.*

[4] *animitta=mtshan-ma-med-pa.*

[5] Abhis. ālokā, MS. 78 b. 4. *nimitta-ābhoga-akampatvād acalā bhūmiḥ.*

[6] *daśa vaśitāḥ=dbaṅ bcu*

[7] *nirvikalpaka=rnam-par mi-rtog-pa.*

[8] *kṣetra-śuddhi-prayoga=ziṅ-dag-sbyor-pa.*

[9] *pratisaṃvid=so-so-yaṅ-dag-par-rig-pa.* Sa-lam Jig- 18 a. 1—2. Abhis. ālokā, MS. 79 a. 1—2.—*dharma-deśanā-kauśalato 'navadyatvāt sādhumatī.*

[10] *praṇidhāna-pāramitā=smon-lam-gyi pha-rol-tu-phyin-pa.*

[11] Sa-lam Jig. 20 a. 5—6.—*sa dgu-par so-so-yaṅ-dag-rig bzi thob-pas chos-ñid de ye-śes-la-dbaṅ-baḥi don-gyi gnas-su rtogs.* Cf. Uttaratantra, Transl., p. 117.

(10) The Stage of the Clouds of the Truth (*dharma-meghā=chos-kyi sprin*). It bears this name, because the Bodhisattva who is considered to have attained it is represented as causing the rain of the Highest Doctrine to descend upon the converts.[1] In the manner of exercising his activity for the sake of the living beings, the Bodhisattva becomes similar to the Buddha "so that he may be called a Buddha, though not a fully accomplished Buddha," and cognizes the Absolute (his own fundamental element)[2] as being the basis for his activity.[3] The predominant Transcendental Virtue on this tenth Stage is that of Divine Transcendental Wisdom.[4]

Of these ten Stages the first seven are called the "impure"[5] and the last three—"the pure"[6] Stages. The reason for such a classification is that on the former the different defiling elements[7] are still existing, whereas on the latter the Bodhisattva has to remove only the most subtle forms of the Obscuration of Ignorance, consisting in the differentiation of subject and object, and of Saṃsāra and Nirvāṇa as two separate entities.[8]

Such are, in short, the ten Stages of the Bodhisattva, viewed in connexion with the Teaching of the Path. A detailed analysis of them is contained in the *Daśabhūmaka-sūtra*, the *Mādhyamika-avatāra*, the *Bodhisattvabhūmi*, and other works. Apart from these divisions of the Hīnayānistic and the Mahāyānistic Stages, the different degrees of the Path of the Śrāvaka, Pratyekabuddha, and Bodhisattva are likewise put in correspondence with the three Spheres of Existence and their subdivisions in the following manner :

The Śrāvaka abiding on the first three degrees of the Path of Training (Heat, Climax and Steadfastness) is considered to obtain an existence, at first, only among the human beings of the three continents,[1] and subsequently among the gods whose regions still belong to the world of Carnal Desire.[2]

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[1] Cf. Uttaratantra, Transl., p. 117.

[2] *dhātu=khams.*

[3] Cf. Uttaratantra, Transl., p. 117 and Abhis. ālokā, MS. 79 a 12—15. *daśamyāṃ punar bhūmau bodhisattvo buddha eva vaktavyo na tu samyaksaṃbuddha iti Pañcaviṃśatisāhasrikāyāś ca vacanād yatra buddha-bhūmau yena karma-vaśitā-āśrayatvādinā jñānena avatiṣthati.*

[4] *jñāna-pāramitā=ye-śes-kyi pha-rol-tu-phyin-pa.*

[5] *ma-dag sa.*

[6] *dag-paḥi sa gsum.*

[7] *kleśa=ñon-moṅs.*

[8] Cf. Uttaratantra, Transl., p. 223,

The Śrāvaka who abides on the degree of Highest Mundane Virtues (*laukika-agra-dharma*) and on the Path of Illumination can become born, at first, among the human beings of the three continents and among the gods whose dwellings are still belonging to the Sphere of Carnal Desire.[3]

The Śrāvaka who has attained the Path of Concentrated Contemplation (*bhāvana-mārga*) becomes born at the beginning in the same spheres, and subsequently - in the World of Ethereal Bodies (*rūpadhātu*) and in the Immaterial Sphere (*arūpya-dhātu*).[4]

The Śrāvaka who has terminated the course of training on the Path, the Arhat, can obtain an existence in any of the three Spheres.[5] The Pratyekabuddha on his Path obtains an existence among the human beings of the three continents.[6]

As regards the Mahāyānistic Path,—the Bodhisattva who abides on the Path of Accumulating Merit (*sambhāra-mārga*) can become born among the human beings of the three continents, among the gods belonging to the World of Carnal Desire, the Nāgas, and the denizens of the Sphere of Ethereal Bodies, but not in the Immaterial Sphere.[7]

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[1] Sa-lam Kh. 14 b. 3—4. I.e Jambudvīpa, Pūrva-videha and Apara-godhanya.

[2] *catur-mahārāja-kāyikāḥ, trayastriṃśa, yām h. tuṣita, nirmāṇa-rati*, and *para-nirmita-vaśavartin*.

[3] Sa-lam Kh. 14 b. 4. *ñan-thos-kyi sbyor-lam-chos-mchog mthoṅ-lam gliṅ gsum-gyi mi daṅ hdod-pahi lha-la daṅ-par skye-ba.*

[4] Ibid., 14 b. 5 – 6.—*ñan-thos-kyi sgom-lam-ni gliṅ gsum-gyi mi daṇ hdod-pahi lha-la daṅ-par skyes dgos-la skyes-zin mṅon-du-byas-pa-ni gzugs-khams gzugs-med-khams-kyi lha-rnams-la yod-do*. The subdivisions of the *rūpa-dhātu* are : In the first *dhyāna* (degree of mystic absorption)—(1) *brahma-kāyika=tshaṅs-ris*, (2) *brahma-purohita=tshaṅs-pa mdun-na-hdon*, (3) *mahā-brahma=tshaṅs-chen*; in the second *dhyāna*—(1) *parītta-ābha=hod-chuṅ*, (2) *apramāṇa-ābha=tshad-med-hod*. (3) *ābhāsvara=hod-gsal*, in the third *dhyāna*—(1) *parītta-śubha=dge-chuṅ*, (2) *śubha-kṛtsna=dge-rgyas*, (3) *apramāṇa-śubha=tshad-med dge*; in the fourth *dhyāna*—(1) *anabhraka=sprin-med*, (2) *puṇya-prasava=bsod-nams-skyes*, (3) *bṛhat-phala=hbras-bu che-ba*, (4) *abṛha=mi-che-ba*, (5) *atapa=mi-gduṅ-ba*, (6) *sudṛśa=śin-tu-mthoṅ-ba*, (7) *sudarśana=gya-nom-snaṅ-ba* and (8) *akaniṣṭha=hog-min*. (Sa-lam Kh. 14 a. 2—4 and M. Vyutp. pp. 157-161.)

[5] Sa-lam Kh. 14 *b*. 6.

[6] Ibid., 14 b. 6—15 a. 1.

[7] Ibid., 15a. 1—2.

The Bodhisattva abiding on the Paths of Training and Illumination is considered by some to become first born in either of the three continents or among the gods belonging to the World of Carnal Desire, and by others—in the Sphere of Ethereal Bodies.[1] The Bodhisattva who has attained the Path of Concentrated Contemplation is regarded as being able to assume a birth in any of the three Spheres of Existence.[2]

Last of all we have the Śrāvaka's, the Pratyekabuddha's, and the Bodhisattva's Path viewed from the standpoint of the time necessary for the attainment of the final result :—

The Śrāvaka, if he applies all his energy and acts without delay, can attain Arhatship during three successive births.[3] During the first he brings to accomplishment the Path of Accumulating Merit, during the second—the Path of Training, and during the third he realizes the Paths of Illumination, Concentrated Contemplation, and the Ultimate, thus making an end to Phenomenal Existence.[4]

The Pratyekabuddha, with regard to the time of attaining the kind of Enlightenment peculiar to him, is considered to be of three kinds, as follows:—

(1) The solitary Pratyekabuddha (*khaḍga-viṣaṇa-kalpa*):—He brings to accomplishment the Accumulation of Merit[5] that is peculiar to the Path of that name during hundred aeons. Then, without having recourse to the help of a teacher, he realizes the four other Paths, one after the other, during one single practice of meditation.[6]

(2) The Great Vargacārin[7] (the Pratyekabuddha who associates himself with the hosts of Śrāvaka Saints).—The Accumulation of Merit connected with the first part of the Path, up to the intermediate subdivision of the Degree of Steadfastness[8] (in the Path of Training), is

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[1] Ibid., 15a. 2—3.

[2] Ibid., 15a. 3—4.

[3] Cf. Vasubandhu ad Sūtrāl. I. 10.—*kālena cā'lpena tad-artha-prāptir yāvat tribhir api janmabhiḥ.*

[4] Sa-lam Kh. 16a. 1—2.

[5] *puṇya-sambhāra.*

[6] *stan thog gcig-tu.* Sa-lam Kh. 16 a. 3—4. Cf. my Translation of Bu-ton's History, vol. i, p. 103. The verse quoted there is a Kārikā of the Abhidharmakośa (Tsugol ed. 84 b. 5—85 a. 1).

[7] *tshos-spyod chos-pa.*

[8] *ksānti=bzod-pa.*

brought to accomplishment by him during 2/3 of a period of hundred aeons. He then draws near to the termination of Phenomenal Existence and, without the help of a teacher, brings about the realization of the remaining part of the Path of Training, and of the Path of Illumination, Concentrated Contemplation, and the Ultimate, thus attaining the form of Enlightenment that is peculiar to the Pratyekabuddha.[1]

(3) The Inferior Vargacārin.—The Accumulation of Merit required up to the attainment of the Path of Illumination is accomplished by him during 1/3 of a period of hundred aeons. At the time of liberation from Phenomenal Existence he, without having recourse to the help of a teacher, realizes the Paths of Illumination and Concentrated Contemplation during one single practice of concentrated trance.[2]

As regards the time which is considered to be necessary for the attainment of Buddhahood, there are two different theories which are to be met within the different texts. According to one, the whole Path of the Bodhisattva is considered to have the duration of three immeasurable periods[3] of aeons. The first of these is considered to last frcm the beginning of the Path of Accumulating Merit, the second—from the first Stage up to the seventh, and the third...from the eighth Stage till the tenth. According to the other theory one "immeasurable period" includes the Path of Accumulating Merit[4] another—the Degrees of Heat and of the Climas (*ūṣmagata* and *mūrdhagata*) in the Path of Training, and a third one—those of Steadfastness (*kṣanti*) and of Highest Mundane Virtues (*laukika-agra-dharma*). Thereafter on each of the ten Stages, the Bodhisattva is considered to abide during three such period, so that the whole course of training and the process of accumulating virtue and wisdom[5] is considered to have the duration of 33 immeasurable periods of aeons.[6]

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[1] Sa-lam Kh. 16 a. 4—5.

[2] Ibid., 16a. 5—b. 1.

[3] *asaṃkhya=grańs-med.* The explanation of the meaning of the word *asaṁkhya* and the whole theory of the time of Accumulation is contained in Bu-ton's History of Buddhism. Cf. my translation, vol. i. p. 119 sqq.

[4] Cf. Abhis. ālokā, MS. 34 b. 10—13. *saṁpūrṇa-puṇya-saṁbhāras tato dhimān dṛḍhāśayaḥ/śraddhādyaiḥ kuśalair dharmaiḥ paribhāvita-saṃtatiḥ/jñāna-saṁbhāra-siddhy-arthaṃ kalpāsaṃkhyeya-nirgamāt sthirābhijñā'vavādena caryābhūmau pravartate.*

[5] *puṇya-jñāna-soṁbhāra.*

[6] Bu-ton, Transl., vol. i, p. 121.

CHAPTER IV

THE EIGHT PRINCIPAL SUBJECTS (*aṣṭau padārthāḥ=dṅos-po brgyad*) AND THE SEVENTY TOPICS (*artha-saptatiḥ=don bdun-cu*) OF THE *ABHISAMAYĀLAMKĀRA*

Having thus given a short summary of the teaching of the Path, and all the different classifications of the latter, we can now begin an investigation of the contents of the *Abhisamayālaṃkāra.* We have to remember first of all that it is a *Prajñā-pāramitā-upadeśa-śāstra*, i.e. a treatise, communicating, in an extremely abridged form, the contents of the *Prajñā-pāramitā-sūtras* which are interpreted from the standpoint of the doctrine of the Path. The system according to which the subject is treated in the *Abhisamayālaṃkāra* does not agree with the successive order of the five Degrees of the Path, as we have viewed them, but shows a strict correspondence with the contents of the Prajñā-pāramitā and the order in which the subject matter is exposed by it. This explains the somewhat strange manner in which the teaching of the Path is dealt with in the *Abisamayālaṃkāra*, the same subjects being discussed over and over again at different places and from different points of view. The Great Commentary of Haribhadra clearly shows us, in every case separately, how such and such passage of the Sūtra is interpreted from the standpoint of its relation to such and such subdivisions of the Path. At the end of every such explanation, the corresponding verse of the *Abhisamayālaṃkāra* is quoted at full length: *tathā co'ktam*, &c.

Now, in accordance with the sūtras, the contents of the *Abhisamayalaṃkāra* is divided first of all into eight principal subjects (*aṣṭau padārthāḥ=dṅos-po brgyad*). These are :—

A. The three kinds of Omniscience (*tisraḥ sarvajñatāḥ—mkhyen-gsum*).[1]

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[1] This is the usual technical abbreviation by which the three kinds of Omniscience are designated in the Tibetan manuals (for *rnam-pa-thams-cad-mkhyen-pa gsum*).

(1) The special Omniscience of the Buddha, his ultimate direct[1] knowledge, in one single moment, of all the aspects of existence, absolute and empirical[2] (*sarva-ākāra-jñatā=rnam-pa thams-cad mkhyen-pa-ñid* or *rnam-mkhyen*). It is possessed only by the Bnddha.[3] (1).

(2) The Omniscience in regard to the Paths to Salvation, the Hīnayānistic and Mahāyānistic (*mārga-jñata = lam-śes-ñid* or *lam-śes*). It is possessed by the Buddha and by the Bodhisattva who has entered the Path of a Saint.[4] (2)

(3) The Omniscience in regard of the Objects (*vastu*) of the Empirical World, which is possessed by the Buddha and the Bodhisattva, and is likewise accessible to the Hīnayānist Saint,—the Śrāvaka and the Pratyekabuddha (*sarva-jñata—thams-cad-śes-pa-ñid* or *vastu-jñana—gzi-śes*). It is a kind of knowledge which is conformable to the faculty of understanding of the Hīnayānist,[5] and represents the cognition of all the empirical objects from the standpoint of their non-relation to a real and independent individual Ego.[6] (3)

B. The four Methods of Realization[7] (*catvarāḥ prayogāḥ=sbyor-ba bzi*).

(1) The Method of a full and clear intuition of all the aspects peculiar to the three forms of Omniscience (*sarva-ākāra-abhisaṃbodha =rnam-kun-mṅon-par-rdzogs-par-rtogs-pa-* or *rnam-rdzogs-sbyor-ba.*[8] (4)

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[1] *pratyakṣa=mṅon-sum.*

[2] The definition acc. to the Don bduu-cu of Jam-yaṅ-zad-pa (Tsugol ed). 2a..1.—*ji-lta ji-sñed-kyi rnam-pa ma-lus-pa skad-cig-ma gcig-la mṅon-sum-du mkhyen-paḥi mthar-thug-gi mkhyen-pa.*

[3] Don 2a. 3. *sa-mtshams saṅs-rgyas-kyi sa kho-nar yod.*

[4] Ibid., 2b. 1. *sa-tshams theg-chen mthoṅ-lam-nas saṅs-rgyas-kyi saḥi bar-du yod.*

[5] *śrāvaka-yāna-abhisamaya-gotra* and *pratyekabuddha-yāna-abhisamaya-gotra.*

[6] Definition acc. to Don. (2 b. 2).—*gzi thams-cad gaṅ-zag-gi bdag-med-du rtogs-paḥi cha-nas bzag-pahi theg-dman-gyi rtogs-rigs-su gnas-pahi ḥphags-rgyud-kyi mkhyen-pa.*

[7] Of the three kinds of Omniscience.

[8] This is the usual abbreviation in the Tibetan manuals. Cf. Abhis. ālokā, MS. 211 a. 6—9.—*parijñāta-tri-sarvajñatā-vaśitārthaṃ punah sarvākāra-mārga-vastu-jñāna-saṃgraheṇa trisarvajñatāṃ bhāvayati iti sarvākārābhisaṃbodho vaktavyah.*

(2) The Culminating Stages of the Process of Illumination (*mūrdha-abhisamya=rtse-moḥi mṅon-rtogs* or *mūrdha-prayoga=rtse-sbyor*).[1] (5)

(3) The Process of Illumination viewed as a progressive contemplation and intuition of the aspects of Omniscience (*anupūrva-abhisamaya=mthar-gyis-paḥi mṅon-rtogs* or *anupūrva-prayoga=mthar-gyis sbyor-ba*). (6)

(4) The momentary intuition at the end of the Path (*eka-kṣaṇa-abhisaṃbodha=skad-cig gcig-paḥi mṅon-par-rdzogs-par byaṅ-chub-pa* or *kṣaṇika-prayoga=skad-cig-maḥi sbyor-ba*). (7)

The first of these four subjects is to be regarded as identical with the Mahāyānistic Path as a whole.[2] The other three are included in it, representing either this same Path from another point of view (as the progressive process of Illumination),[3] or as parts of it likewise viewed from a special standpoint (as the Culminating Stages of the Process of Illumination and the final momentary intuition).[4] Last of all we have—

The Cosmical Body of the Buddha and its varieties (*dharma-kaya-abhisambodha=chos-sku mnon-par-rtogs-pa*) It is spoken of here as the result of the Path, or of the Process of intuition of the Truth by the Mahāyānist Saint. (8)

In correspondence with these eight subjects the *Abhisamaya-laṃkāra* is divided into eight chapters (*adhikāra=skabs*), viz. (1) *Sarva-ākāra-jñatā-adhikāra*, (2) *Mārga-jñatā-adhikāra*, (3) *Sarva-jñātā-adhikara*, (4) *Sarva-ākāra-abhisaṃbodha-adhikāra*, (5) *Mūrdha-abhisamaya-adhikāra*, (6) *Anupūrva-abhisamaya-adhikāra*, (7) *Ekakṣaṇa-abhisamaya-adhikāra* and (8) *Dharma-kāya-adhikāra*.

At the beginning of the work we have a salutation to Prajñāpāramitā, the Climax of Wisdom. It is spoken of as representing the three kinds of Omniscience, i.e. the first three of the eight subjects just mentioned. The knowledge of all the objects of the Empirical World (*sarva-jñatā*) is that which leads the Hīnayānist Saint to temporary pacification (but not to the final Nirvāṇa).[1] The Omniscience in regard of the Path to Salvation (*mārga-jñatā*) enables the Bodhisattvas to act for the weal of the living beings. The special Omniscience which is peculiar only to the Buddha (*sarva-ākārā-jñatā*) is the knowledge of all the aspects of existence as being devoid of an independent separate reality and as not being liable to origination, from the standpoint of the Absolute. Being endowed with this Omniscience, the Buddhas are able to expound the Doctrine ("to turn the Wheel of the Doctrine") as the antidote against the incorrect behaviour of the living beings.[2] The Climax of Wisdom, as manifesting itself in these three forms of Omniscience is glorified as the "mother" (*matṛ=yum*) of the Śrāvakas (and the Pratyekabuddhas), the Bodhisattvas and the Buddha. In the Commentaries we have moreover the three kinds of Omniscience spoken of separately as the "three mothers" (*yum gsum*),—of the Hīnayānist Saints, the Bodhisattvas and the Buddha respectively. The name of "mother" is given to the three kinds of Wisdom, because each of them is like a mother that aids her child (i.e. the Hīnayānist or Mahāyānist Saint) in the realization of the desired aim, and a mother that fosters the virtuous elements in the spiritual streams of these Saints.[3] We must here once more point to the fact that the term *prajñā-pāramitā* signifies not only the Climax of Wisdom as the result of the saintly Path, but the Path itself as well. In this very sense we have the term *mātṛ=yum* here, viz. as the wisdom, the intuition which leads to the realization of the ultimate aim. It is thus (if we exclude the special Omniscience of the Buddha which is the result), another synonym of *mārga*—the Path.[1] The three kinds of Omniscience, accordingly, represent the Paths of the three kinds of Saints, and their result.

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[1] This is the usual technical abbreviation in the Tibetan manuals. The definition of *mūrdha-abhisamaya* acc. to Don. (3 a. 1) is the *yoga* (process of meditation and intuition) of the Mahāyānist Saint, which is governed by the concentrated analysis of the principle of Non-substantiality at the time when the contemplation of the aspects of the three kinds of Omniscience has attained its full strength.

[2] We have accordingly the following synonyms of the Path :—(1) The *yoga* of the Mahāyānist Saint (*sems-dpaḥi rnal-ḥbyor*), (2) prajñā-pāramitā in the sense of the Path (*lam-śer-phyin*), (3) the Path of the Bodhisattva (*byaṅ-sems-kyi lam*), (4) the Mahāyānistic activity (*theg-chen sgrub-pa*) and (5) the Action of the Outfit *saṃnāha-pratipatti=go-sgrub* (Don. 2 b. 5—6).

[3] The limits of *sarva-ākāra-abhisaṃbodha* and of *anupūrvā-abhisamaya* are the same : beginning with the Path of Acc. Merit and up to the end of the Path as a whole.

[4] The 7th and last variety of the Culminating Stages is identical with the final momentary intuition. Cf. below.

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[1] Cf. above, p. 25. In the Skabs-brgyad-ka of Jam-yaṅ-zad-pa we have, in connexion with the explanation of this line, a short, but very clear and thorough investigation of Nirvāṇa from the standpoint of the four Buddhist Schools, each of them taken separately. It will be made the subject of a special study.

[2] Sphuṭārthā, Aga ed. 3 b. 4 5.—Cf. Skabs. I. 65 b. 5—6.—*dgos-pa gdul-bya ñon-mons-pa-la spyod-pa brgyad-khri-bzi-stoṅ hdul-bahi ched-du hbras-bu gñen-po raṅ raṅ-gi blo-daṅ-htshm-pahi chos-kyi phuṅ-po brgyad-khri-bzi-stoṅ-gi hkhor-lo brjod-bya ma-lus-pa rnam-pa thaṅs-cad-pa hdi bskor-pahi-phyir.*—In order to suppress the sinful conduct of the converts, of which there are 84,000 varieties, the Buddhas swing the Wheel of the Doctrine in all its parts. This Doctrine is divided into 84,000 varieties representing the antidote of the different forms of sinful conduct just mentioned. It is expounded in conformity with the intellectual faculty of each of the converts separately. Cf. Abh. kośa, I. 26—*carita-pratipakṣas tu dharma-skandho 'nuvarṇitaḥ.*

[3] Skabs. I. 35 a. 4—5, as a quotation from Śuddhimatī and the Nirvikalpa-stotra.

We must however remark that the *Abhisamayalaṃkāra* is a treatise exclusively Mahāhānistic. The Paths of the Śrāvaka and the Pratyekabuddha form a part of its subject matter, but only as far as they have to be cognized by the Mahāyānist Saint. The latter, in order to attain the special forms of knowledge peculiar to him, must first become possessed of the intuition that is common to the "intermediate individual" (i.e. the Hınayānist Saint),[2] viz. that of the four Truths of the Saint and their sixteen aspects, Evanescence, & c., referring to the Omniscience in regard of the Empirical World. After that he becomes able to secure the Ominiscience in regard of the Path, and, finally,—the special Omniscience of the Buddha.[3]

Now, in what manner has the contents of the Prajñā-pāramitā been summarized in the eight Chapters of the *Abhisamayalaṃkāra*? We shall give later on a table showing the full concordance of the subjects of the Prajñā-pāramitā Sūtras with the topics of the *Abhisamayalaṃkāra*. This table will clearly show why the author of the *Abhisamayalaṃkāra* has adopted such an order of exposition and no other. A careful reader will see that in many places the *Abhisamayalamkāra* uses even the same words and expressions as the corresponding passages of the Sūtras.[4] Many verses of the *Abhisamayalaṃkāra* are nothing but a summary of the contents of such passages, and are often quite unintelligible for one who is not acquainted with the contents of the Sūtras.[5] In Haribhadra's *Abhisamayalamkāra-ālokā* we read that first of all the

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[1] Skabs. I. 36 a. 5.—*yum daṅ mkhyen-pa daṅ lam daṅ mṅon-rtogs bzi dongcig.*

[2] Cf. above, p. 13.

[3] Cf. Skabs. I. 33 b. 4—5. (*Mṅon-rtogs-rgyan*) *theg-chen thun-moṅ-ma-yin-pahi bstan-bcos yin-pahi-phyir* and Ibid. 36 a. 6—b. 1. *skyes-bu chen-pohi lam rgyud-la skye-ba-la gzi-śes-kyi mi-rtag-sogs bcu-drug-gis belus-pahi hbrin-daṅ thun-moṅ-bahi lam blo sbyoṅ sṅon-du hgro dgos-pa daṅ-por gzi-śes daṅ de-nas lam-śes de-nas rnam-mkhyen-la bstod-pahi-phyir.*

[4] Compare for instance Aṣṭaṣāhasrikā (Ed. Rājendralāl Mitra, 189. 18—20.—*sā khalu punar iyaṃ Bhagavan prajñā-pāramitā nā 'pare tīre na pare tīre nāpy ubhayam antareṇa viprakṛtā sthitā* and Abhisamayālamkāra III. 1. *nā 'pare na pare tīre nā 'ntarāle tayoh sthitā.*

[5] Cf. Abhisamayālamkāra IV. 2—5.—Enumeration of the 173 aspects (*ākāra*) of the thrJ oeerms of Omniscience, V. 1.— *svapnā'ntare' pi svapnābha-sarva-dharmekṣaṇādikaṃ / mūrdhaṃ prāptasya yogasya liṅgaṃ dvādaśadhā matam.*—Of the twelve *ingas* only the first is indicated.

Bodhisattva striving for Buddhahood must become fully acquainted with all the forms of meditation, & c. which are indispensable for the attainment of the special Omniscience of the Buddha (*sarva-ākāra-jñatā*). The Chapter which is dedicated to these subjects is called by the name of the result, i.e. "the Chapter on the Special Omniscience of the Buddha". Now the latter cannot be attained without a full knowledge of all the different Paths, including that of the Śrāvakas, & c. Therefore, next comes the demonstration of (the elements characterizing) the Omniscience in regard of the Path (*mārga-jñatā*). Then, as this knowledge of the different Paths itself requires a preceding knowledge of the true essence of all the objects of the Empirical World (*sarva-jñatā*), the student of the Prajñā-pāramitā is made acquainted with the elements constituting this knowledge. Thereafter, when the three forms of Omniscience are thus presented before the student, the latter must receive the teaching about the practical process of realization of them, viz. the Path proper, or otherwise the contemplation of all the (173) aspects (*ākarā*) of the three kinds of Omniscience. Then comes the demonstration of the culminating points of the Bodhisattva's intuition on the Path (*mūrdha-abhisamaya*), the instructions for a progressive contemplation of the elements constituting the Path (*anupūrva-abhisamaya*), teaching about the final momentary intuition (*eka-kṣaṇa-abhisaṃbodha*), and, last of all, the realization, at the second moment, of the Cosmical Body of the Buddha.[1] The mutual relation between the eight subjects of the *Abhisamayalaṃkāra* is demonstrated in the two summary verses at the end of the whole work (*lakṣaṇam tat-prayogas tat-prakarṣas tad-anukramaḥ*, & c.). Accordingly first of all we have the three kinds of Omniscience and the factors for their attainment demonstrated as the essential nature (*lakṣaṇa*) of Prajñā-pāramitā. Then we have the four methods relating to the practical process of attainment, the Path, i.e. the course of transic meditation by means of which the three forms of Omniscience are realized by the Bodhisattva within his own stream of elements. We here have :—

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[1] Cf. Abhis. ālokā, MS. 16 b. 8—17 a. 5.—*tatra buddhatā-arthino bodhisattvasya cittotpādādi-sarva-ākāra-parijñānāya ādau phala-nirdeśena sarva-ākāra-jñatā kathitā / sā na vinā śrāvaka-mārgādi-parijñānena iti tadanu mārga-jñatā/ sā'pi na sarva-vastu-parijñānam antareṇa iti tadanantaram sarva-jñatā / tataḥ sarvathā evaṃ-prāpta-tri-sarvajñatā vaśitārthaṃ punah sarva-ākāra-mārga-vastu-jñāna-prakārā-saṃgraheṇa tri-sarvajñatā-bhāvanayā adhigamaṃ sarva-ākāra-abhisaṃbodham / viśeṣa-mārgeṇa prakarṣa-paryanta-adhigama-lābhān mūrdhābhisamayam āsādya vyasta-samasta-bhedena vibhāvitān arthān praguṇikṛtya niścayāya sākṣātkaroti iti viditvā anupūrva-abhisamayam / punar api svabhyasti-karaṇāya vibhāvita-ekakṣaṇa-abhisaṃbodha-anantaraṃ dvitīye kṣaṇe dharma-kāya-abhisaṃbodham aviparitam adhigacchati iti samāsato 'ṣṭābhisamayaḥ prajñāpāramitāyāṃ piṇḍārthaḥ.*

(1) The full intuition of all the aspects (of the three kinds of Omniscience—*sarva-ākāra-abhisambodha*).—In the first three chapters we had the said three forms of Omniscience demonstrated separately as the objects of study, analysis and meditation. The aim of the first three chapters is to show the essence and the characteristic features of the three kinds of Omniscience and the factors for their attainment.

The fourth chapter (expounding the fourth subject) has for its subject-matter likewise these same three forms of Omniscience, but the order of exposition and the aim are different. Here the Path of the Bodhisattva, his process of Illumination, is made the principal subject-matter. Now, as the Bodhisattva on his Path brings about the realization of all the three kinds of Omniscience, he must contemplate all the aspects of them taken together, in order that he might be able to dominate them completely.[1] It is not sufficient to know the characteristic features of the three kinds of Omniscience; one must come oneself to master them completely and realize them within one's own stream of elements. The aim of the fourth chapter is to show how the said aspects (*ākarā*) are all of them to be practically contemplated and realized through the joint agency of perfect mind-concentration (*śamatha*) and transcendental analysis (*vipaśyanā*). In this practical process two main points are taken into consideration, viz. the points to be shunned (as the views maintaining the reality of separate entities, &c) and the antidotes against them. These antidotes appear in the form of the 173 aspects relating to the three kinds of Omniscience. Such a character of the aspects is especially mentioned by Haribhadra in his Commentary.[2]—

This active character of the process of intuition is not pointed to in the first three chapters. There the three kinds of Omniscience with their different aspects "appear in a quiescent state", as the mere object presented before the student, over which the latter has to exercise his activity.[3]

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[1] Abhis. ālokā, MS. 19 b. 4—9.—*parijñāta-trisarvajñatā-vaśitārthaṃ punah sarva-ākāra-mārga-vastu-jñāna-prakāra-saṃgraheṇa tri-sarvajñatāṃ bhāvayati.*

[2] Ibid., MS. 211 a. 9—12.—*nityādi-grāhaka-vipakṣasya pratipakṣa-dharmatā-svabhāvānām anityādy-ālambana-prakārāṇām ākāratvena vyavasthāna-sāmānyena lakṣaṇaṃ jñeyam.*

[3] The whole passage of the Abhis. ālokā concerning the difference between the subject of the first three chapters and that of the fourth is as follows (MS. 332 a. 15—332 b. 3) :—*kah punas tri-sarvajñatāyāh sarvākārābhisaṃbodhasya ca viśeṣah ? pratiniyata-ākāra-viṣayas tisrah sarvajñatā yathoktena ākāra-pratiniyamena. samasta-ākāra-viṣayas tu sarvākārābhisaṃbodha iti kecit. lākṣaṇikaṃ tri-sarva-jñatā-vyavasthānaṃ*

As a rule, *sarva-ākāra-abhisambodha* appears as the process of intuition in its fundamental and general form, representing the whole of the Path, beginning with the lowest subdivision of the Path of Accumulating Merit. The following three methods, being of a more special character, are to be regarded as parts of it. Let us now consider these methods separately :—

(2) The process of Illumination in its culminating Stages (*mūrdha-abhisamaya*). It is considered to relate to the former method as an effect to its cause.[1] The process of intuition of all the aspects, as we have seen, has for its aim the attainment of a dominating position in regard of the three forms of Omniscience and their aspects. The chapter demonstrating the culminating Stages of the process of Illumination (*mūrdha-abhisamaya-adhikāra*) presents before us the moments of the Path when the dominating position in its different forms is attained. Thus, on the Path of Accumulating Merit, the general idea of the monistic Absolute is contemplated by the Bodhisattva. As the first result of this contemplation, on the Degree of Heat of the Path of Training, we have "the light of intuition which reveals to the Bodhisattva, though but slightly, the principle of the monistic Absolute."[2] The Degree of Heat (*ūṣmagata*) accordingly appears as the first resulting or culminating moment. At the same time the further contemplation is going on in its turn, and comes to its culminating point on the Degree of the Climax (*mūrdhagata*). So we have, in a similar manner, the subsequent forms of contemplation bringing forth their result, their culminating moments on the remaining two Degrees of the Path of Training, on the Path of Illumination and of Concentrated Contemplation. At the end of the Path we have the highest and ultimate culminating point,—the moment directly preceding the attainment of Buddhahood,—the unimpeded stage of transic meditation, conducive to the special Omniscience of the Buddha in regard of all the aspects of existence.'[3]

(3) The Progressive Process of Intuition (*anupūrva-abhisamaya*), as we have seen, the intuition of all the aspects of the three kinds of

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prāyogikas tu sarvākārābhisambodha ity anye. vipaksa-pratipakṣa-vyavasthāna-prabhāvitahsarvākārābhisambodhah. tisrah sarvajnatās tu na cai'vaṃ prakṛti-śānta-ākāratvād ity apare.

[1] Rtogs-dkaḥi-snaṅ-ba, of Mkhas-grub. 220 b. 2—4.

[2] Cf. above, p. 33.

[3] V. 38.—*buddhatvāpter anantarah | ānantarya-samādhiḥ sa sarvākārajnatā ca tat.*

Omniscience (*sarva-ākāra-abhisambodha*) is to be understood as the Path in general the contemplation and cognition of all the 173 aspects of the three kinds of Omniscience taken together (*sarva-ākāra-mārga-vastu-jñāna prakāra-saṃgraheṇa trisarva-jñatā-bhāvanıyā adhigamaḥ*). Now, in order to obtain a thorough knowledge of the said aspects, to fix them firmly in the mind, it is necessary to contemplate them separately in a gradual order (*anupūrvī*). When one fixes in the mind one single aspect, it is impossible to do the same in an equal manner with regard to all the other aspects simultaneously. Therefore it is necessary to take the aspects one by one in a gradual succession, and mediate on them. In such a manner all the aspects will definitely and distinctly appear as objects of the mind.[1]

Each of the first four divisions of Path (i.e. the Paths of Accumulating Merit, Training, Illumination, and Concentrated Contemplation) contains the elements of the Progressive Process of Illumination. The subjects cognized in a general and summary form on the lowest degrees of the Path of Accumulating Merit, are again contemplated and thoroughly mastered on the higher degrees of that Path. The same takes place on the Path of Training, and so on. In a definite and essential form the Progressive Process of Illumination begins with the degree of Heat of the Path of Training, where, as we know, the first positive result of the Bodhisattva's *yoga* is attained.[2]

For the greater part, the Progressive Process of Illumination is to be regarded as peculiar to those parts of the Path which represent the cognition after the termination of the concentrated trance (*pṛṣṭha-labdha-jñana*)[3]

(4) The final momentary intuition (*eka-kṣaṇa-abhisambodha*), after the aspects of Omniscience are thus contemplated in a gradual order and thoroughly cognized, the result of this cognition[4] makes itself know at the very end of the Path, when all the aspects become directly intuited in one single moment. This is to be regarded as the termination (*niṣṭhā*) of the whole process, which is identical with "the highest culminating point of the Path," directly preceding the attainment of Buddhahood—

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1. Rnam-bśad, 41 a. 6—b. 2.
2. Gser. I. 86 a. 2—3.
3. Ibid. 81 b. 4.
4. In the Commentaries, *anupūrva-abhisamaya* is characterized as the process for the attainment of a firm position in regard of all the aspects, and *eka-kṣaṇa-abhisambodha* is its result.

These are in short the four practical methods which appear as the component parts of the Path. The first division of the latter, the Path of Accumulating Merit, contains the elements of the first and the third methods, the subsequent Paths include the second (*mūrdha-abhisamaya*) as well, and the fourth is restricted to the final moment of the Path. As the ultimate result we have the realization of the Cosmical Body of the Buddha.

The second verse of the conclusion gives us a more simple and brief summary of the whole work :

viṣayas tritayo hetuḥ prayogaś caturātmakaḥ
dharma-kāya-phalam karme' ty anyas tredhārtha-saṃgrahoḥ.

The aim or the object of action (*pravṛtti-viṣaya*) is of three kinds, viz. the three forms of Omniscience. Four are the methods, the factors or the means for the attainment of that object.[1] The result of the action is the full realization of the Cosmical Body.

Moreover, besides these eight principal subjects, the contents of the *Abhisamayālamkāra* is systematized into 70 topics (*artha-saptatiḥ=don-bdun-cu*). These are the points which are discussed separately in the *Abhisamayalaṃkāra*, and with which the topics of the Prajñā-pāramitā are put in correspondence. The whole system of the work, including both divisions, that of the eight principal subjects and of the 70 topics, appears as follows :

Chapter I. The Special Omniscience of the Buddha
(*sarva-ākara-jñatā=rnam-pa-thams-cad-mkhyen-pa-ñid* or *rnam-mkhyen*)

The ten elements characterizing the process of attainment of this Omniscience :[2]

(1) The Mahāyānistic Creative Mental Effort for Enlightenment (*bodhi-citta-utpāda=byaṅ-chub-tu sems-bskyed* or *theg-chen sems-bskyed*). Kār. 18—20. (1)[3]

(2) The precepts and instructions which the Bodhisattva has to receive before entering the Path and during the course of training on the latter (*avavāda=gdams-ṅag*). Kār. I. 20, 21. (2)

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1. Rnam-bśad, 342 a. 2.

2. *rnam-mkhyen mtshon-byed-kyi chos bcu.* Summary Kār. I. 5. 6.—*cittotpādo 'vavādaś ca, &c.*

3. The figures in parentheses at the end of each paragraph indicate the topics i.e. each of the 70 topics) in their successive order, independently from the division into the eight principal subjects,

(3) The four degrees of the Mahāyānistic Path of Training, conducive to Illumination (*nirvedha-aṅga=ṅes-ḥbyed-yan-lag* or *nirvedha-bhāgiya=ṅes-ḥbyed-cha-mthun*).[1] The points of superiority of them to the corresponding degrees of the Hīnayānistic Path of Training.[2] Kār. I. 25-36. (3)

(4) The foundation of the Mahāyānistic Activity, the fundamental element of Buddhahood or of the saintly lineage (*prati-patter ādhāraḥ prakṛtistham gotram=sgrub-paḥi rten raṅ-bzin-gnas-rigs*) Kār. I. 37, 38. (4)

(5) The sphere of the Mahāyānistic Activity or otherwise, the objects of meditation on the Path (*ālambana=dmigs-pa*). Kār. I. 40, 41. (5)

(6) The final goal of the Mahāyānistic Activity (*uddéśa=ched-du-bya-ba*). Kār. I. 42. (6)

(7) The action of the Mahāyānistic Outfit (*saṃnāha-prati-patti=go-chaḥi sgrub-pa* or *go-sgrub*).[3] Kār. I. 43. (7)

(8) The action of the Access (to the Great Vehicle—*prasthāna-pratipatti=ḥjug-paḥi sgrub-pa* or *ḥjug-sgrub*). Kār. I. 44, 45. (8)

(9) The action of Accumulation (of the factors conducive to Enlightenment—*saṃbhāra-pratipatti=tshogs-kyi sgrub-pa* or *tshogs-sgrub*). Kār. I. 46, 47 sqq. (9)

(10) The action of the Issue or the termination of the Path (*niryāṇa-pratipatti=ṅes-ḥbyuṅ-sgrub-pa*). Kār. I. 72, 73. (10)

The four "actions" mentioned last represent different aspects of the Mahāyānistic activity (*pratipatti*). This "activity" is another synonym of the Path as a whole.

Chapter II. The Omniscience in regard of the Path
(*mārga-jñatā=lam-śes-ñid* or *lam-śes*)

The eleven elements characterizing the Omniscience in regard of the Path :[4]

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[1] *nirvedha* is a synonym of *darśana-mārga*—the Path of Illumination.

[2] Two of these points of superiority are : (a) the object meditated upon (*ālambana=dmigs-pa*), and the aspect in which this object is to be contemplated and intuited (*ākāra=rnam-pa*). The Kārikās I. 27-33 contain an enumeration of the objects and aspects corresponding to the four degrees of the Path of Training and their subdivisions (inferior, intermediate, and highest) respectively.

[3] This is (1) another synonym for the Path as a whole (cf. above) and (2) the first part of it as representing the Path of Accumulating Merit.

[4] *lam-śes mtshon-byed-kyi chos bcu-gcig*. Summary Kār. I. 7—9.

(1) The auxiliary attributes[1] of the Omniscience in regard of the Path (*mārga-jñatā-angāni=lam-śes-kyi yan-lag*). Kār. II. 1. (11)

(2) The Omniscience in regard of the Path as the cognition of the Path of the Śrāvakas (*śrāvaka-mārga-jñāna-mayī mārga-jñatā=ñan-thos-kyi lam śes-paḥi lam-śes*). Kār. II. 2. (12)

(3) Ditto as the knowledge of the Path of the Pratyeka-buddha (*pratyekabuddha-mārga-jñāna-mayī mārga-jñātā-raṅ-rgyal-gyi lam śes-paḥi lam-śes*). Kār. II. 6, 7, 8. (13)

(4) The Mahāyānistic Path of Illumination endowed with exclusive merits (*mahānuśamso darśana-mārgaḥ=theg-chen mthoṅ-lam phan-yo-daṅ-bcas-pa*). Kār. II. 11-16.[2] (14)

(5) The functions of the Mahāyānistic Path of Concentrated Contemplation (*bhāvanā-mārga-kāritra—theg-chen sgom-lam-gyi byed-pa*). Kār. II. 17. (15).

(6) The Path of Concentrated Contemplation characterized by Faith (*adhimukti-lakṣaṇa-bhāvanā-marga=mos-pa sgom-lam*). Kār. II. 18, 19. (16)

(7) The virtues of the Path of Concentrated Contemplation, extolled, and glorified (*stuti-stobha-praśamsāḥ=bstod-bkur-bsṅags gsum*). Kār. II. 20. (17)

(8) The Path of Concentrated Contemplation characterized by the convergence of the roots of virtue into component parts of Supreme Enlightenment (*pariṇāma=yoṅs-su-bsṅo-ba*). Kār. II. 21—23. (18)

(9) The Path of Concentrated Contemplation characterized by the feeling of delight (*anumoda—rjes-su-yi-raṅ-ba*). Kār. II, 24.[3] (19)

(10) The Path of Concentrated Contemplation as the ultimate achievement of the Mahāyānist Saint (*nirhāra-lakṣaṇa-bhāvanā-mārga=sgrub-paḥi sgom-lam*). Kār. II. 25. (20)

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[1] These are: (1) The rejection of self-conceit, (2) the Mahāyānistic Creative Effort, (3) the awakening to life of the element of the saintly lineage (*gotra*; cf. above, p. 30), (4) the essential character of the Bodhisattva, his non-rejection of the Phenomenal World in order to act for the weal of the living beings, and (5) the action of converting others.

[2] Kār. II. 12—16 contain an extremely abridged indication of the 16 moments. In our edition they are marked by commas.

[3] Cf. above, p. 38.

(11) The Path of Concentrated Contemplation as the attainment of the full and ultimate purification (*viśuddhi-lakṣaṇa-bhāvanā-mārga= rnam-dag sgom-lam*). Kār. II. 28-31. (21)

Chapter III Omniscience in regard of the Empirical World (*sarva-jñatā= thams-cad-śes-pa-ñid* or *vaśtu-jñana—gzi-śes*).

The nine elements characterizing the Omniscience in regard of the Empirical World :[1]

(1) The Omniscience in regard of the Empirical World, which does not relate to Phenomenal Life (*bhava-apratiṣṭhita-vastu-jñāna*[2]*=srid-pa-la mi-gnas-paḥi gzi-śes*). Kār. III. 1. (22)

(2) The Omniscience in regard of the Path,[3] which is not attached to the Hīnayānistic Nirvāna, owing to the Boddhisattva's Great Commiseration (*śama-apratiṣṭhita-mārga-jñatā—zi-bā-la mignas-paḥi lam-śes*).[4] Kār. III. 1. (23)

(3) The Omniscience in regard of the Empirical World, which is far from the ultimate result, the Climax of Wisdom (*phala-bhūta-mātur dūrībhūta-vastu-jñāna:ḥbras=yum-la riṅ-bahi gzi-śes*)[5] Kār. III. 2 a, b. (24)

(4) The Omniscience in regard of the Empirical World, which is near to the ultimate result, i.e. the Climax of Wisdom (*phala-bhūta-mātur*

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1. *gzi-śes mtshon-byed-kyi chos dgu.* Summary Kār. I. 10. 11.

2. Kār. I. 10.—*prajñayā na bhave sthānam.*

3. The Omniscience in regard of the Emp. World is considered to refer to the faculty of understanding of a Hinayānist. The Omniscience governed by Commiseration is therefore to be viewed as the Omniscience in regard of the Path (Don. 11 b. 3).

4. Kār. I. 10. *kṛpayā na śame sthitiḥ.* Cf. Abhis. ālokā, MS. 197b. 12—198a. 3. *traiyadhvika-dharma-anutpāda-ākāreṇa tulyatā-avabodhād yā śrāvakādy-agocaratvena viprakṛṣṭa-rūpā buddha-bodhisattvānām prajñā-pāramitā sā khalu punar nā 'pare saṃsāre prajñayā āddīnava-darśanāt. na pare tīre nirvāṇe kṛpayā sattva-artha-karaṇāt. nā'pi samsāra-nirvāṇam ubhayam antareṇa vastuno 'sattvān madhye'pi vyavasthitā. atyanta-samsāra-nirvāṇa-ubhaya-viśuddhitvād iti prajnā-karuṇayoḥ samyak-pratibodhena samsāra-nirvāṇa-ubhaya-upalambha-vigamāt.*

5. This is the knowledge peculiar to the Hīnayānist Saint. It is devoid of Commiseration and of the wisdom cognizing Non-substantiality. Its limits are : beginning with the Hīnayānistic Path of Illumination and lasting till the attainment of Arhatship (Don. 11 a. 6). Cf. Abhis. ālokā, MS. 198 a. 5—9.—*sarvajñatā-adhikārād vyatireka-nirdeśena śrāvakādīnām adhva-samatā-jñāna-abhāvāt samyak-prajnā-pāramitā dūrībhūtā iti sva-adhigama-mātrā prajñā-pāramitā kṛpā-prajnā-vaikalyān nirvāṇe samsāre vā 'vasthitā vastu-avastu-upalambhatayā iti jñeyam.*

āsanni-bhūta-vastu-jñāna—ḥbras-yum-la ñe-baḥi gzi-śes)[1] Kār. III. 2e, d. (25)

(5) The Omniscience in regard of the Empirical World peculiar to the Hīnayānist, which, being devoid of Commisseration and of Analytic Wisdom cognizing the Non-substantiality of all the elements of existence is regarded as a point that is to be shunned by the Mahāyānist Saint (*vipakṣa-bhūta-vastu-jñāna—mi-mthun-phyogs-kyi gzi-śes*).[2] Kār. III. 3. (26)

(6) The Omniscience in regard of the Empirical World possessed by the Mahāyānist Saint, which being dominated by Great Commiseration and the Wisdom cognizing Non-substantiality, represents the antidote against the egoistic and incomplete Hīnayānistic knowledge (*pratipakṣa-bhūta-vastu-jñāna=gñen-po-phyogs-kyi gzi-śes*).[3] Kār. III. 4-6. (27)

(7) The training (i.e. the process of meditation=*yoga*) for the attainment of the Omniscience in regard of the Empirical World (*vastu-jñāna-prayoga— gzi-śes-sbyor-ba*). Kār. III. 8, 9, 10a, b. (28)

(8) The object of this meditative training,—the unity (equality) of all the elements of existence from the standpoint of the Absolute (*samatā=mñam-ñid*). Kār. III. 10b, c, d. (29)

(9) The Path of Illumination peculiar to all the three Vehicles, viewed in the aspect of the Omniscience in regard of the Empirical World (*darśana-mārga—mthoṅ-lam*). Kār. III. 11-15. (30)

Chapter IV. The Process of Intuition of all the (173) aspects of the three forms of Omniscience (*sarva-ākāra-abhisaṃbodha=rnam-kun-mṅon-par-rdzogs-par-rtogs-pa* **or** *rnam-rdzogs-sbyor-ba*).[4]

The 11 elements characterizing this precess :[5]

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[1] This is the knowledge peculiar to the Mahāyānist Saint Abhis. ālokā, MS. 198 b. 11—13.—*bodhisattvānāṃ tū'cchvāsita-bhāva-abhiniveśa-bhrānti-nimittānām rūpādi-sarva-dharma-parijñānam eva tat-samatā-parijñānam. atas teṣām samyag-āsannī-bhāvo 'sya mātur iti.* Notice the expression *samatā-parijñānam*—the cognition of the equality i.e. the ultimate unity of matter and all the other elements of existence.

[2] Abhis. ālokā, Ms. 199 a. 4-7.—*śrāvakādīnām eva mātur dūrī-bhāvena anuṣṭhānam pratipakṣo 'pi san vastu-upalambha-viparyāsa-pravṛttamena bodhisattvānām tyājyatvād vipakṣa iti.*

[3] This is simply a synonym of the knowledge of the Mahāyānist Saint which is near to the attainment of the result (Don. 12 a. 2).

[4] Its synonyms are : (1) the Path of the Bodhisattva (*byaṅ-sems-kyi lam*), (b) *prajna-pāramitā* in the sense of the Path (*lam-śer-phyjn*), (c) the *yoga* of the Mahāyānist Saint (*sems-dpahi rnal-hbyor*), (d) the training for the attainment of the Special Omniscience of the Buddha (*rnam-mkhyen-sbyar-ba*), (e) the training for the attainment of the Omniscience in regard of the Path (*lam-śes-sbyor-ba*) and (f) the Action of the Mahāyānistic Outfit (*go-sgrub*).

[5] *rnam-rdzogs sbyor-ba mtshon-pahi chos bcu-gcig*. Summary Kār. I. 12, 13,

(1) The 173 aspects of the three forms of Omniscience (*ākāra=rnam-po*).[1] Kār. IV. 1-5. (31)

(2) The 20 methods of meditative training (*prayoga=sbyor-ba*). Kār. IV. 8-11. (32)

(3) The 14 merits acquired during the meditative training (*guṇa—yon-tan*).[2] Kār. IV. 12a, b. (33)

(4) The 46 moral defects which represent the impediments to the achievement of the training (*doṣa=skyon*).[3] Kār. IV. 12 c, d. (34)

(5) The characteristic marks of the meditative training (*lakṣaṇa=mtshan-ñid*).[4] Kār. IV. 13-31. (35)

(6) The "steps conducive to Salvation"—the Path of Accumulating Merit (*mokṣa-bhāgiya=thar-paḥi cha-mthun*). Kār. IV. 32. (36)

(7) The four degrees of the Path of Training conducive to Illumination (*nirvedha-bhāgīya—ṅes-ḥbyed-cha-mthun*). Kār. IV. 33-37. (37)

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[1] We have : (a) 27 aspects relating to the Omniscience in regard of the Empirical World (*gzi-śes-kyi rnam-pa ñer-bdun*) of which 12 refer to the first 3 Truths of the Saint (4 with each of the Truths, separately) and 15—to the Path exclusively (Kār. IV. 2); (b) 36 aspects relating to the Omniscience in regard of the Path (*lam-śes-kyi rnam-pa so-drug*) of which 8 refer to the Truth of the Origin (of Phenomenal Existence—*samudaya-satya*), 7—to the Path, 5—to the Truth of Phenomenal Existence, and 16—to the Truth of Extinction, the latter being the 16 forms of Non-substantiality (*śūnyatā*) (Kār. IV. 3); (c) the 110 aspects relating to the Omniscience of the Buddha (*rnam-mkhyen-gyi rnam-pa brgya-rtsa-bcu*) of which 37 are the so-called 37 Characteristics of Enlightenment (*bodhipaksikā dharmāh*) as possessed by the Buddha, the Bodhisattvas and the Śrāvakas; the 34 aspects relating to the Buddha and the Bodhisattvas, including the 3 Gates of Liberation (*trīṇi vimoksa-mukhāni*), the 8 degrees of Liberation from Materiality (*aṣṭau vimokṣāh*), the 9 degrees corresponding to the 4 degrees of mystic absorption (*dhyāna*), the 4 planes of the Immaterial Sphere (*ārūpya-samā-patti*) and the Cessation Trance (*nirodha-samāpatti*), the 4 forms of Perseverance (*ksānti*) of the Path of Illumination and the 10 Transcendental Virtues (*pāramitā*), and the 39 special aspects of the Buddha and his Omniscience (including the 10 Powers, the 4 kinds of Intrepidity, &c.).

[2] Enumerated in the Abhis. ālokā.

[3] Ditto.

[4] There are altogether 91 such characteristic marks, viz. the 48 varieties of knowledge which characterize the Path and refer to the 3 forms of Omniscience (*aṣṭa-catvāriṃśaj-jñāna-laksaṇāni=ṣes-mtshan ze-brgyad.* Kār. IV. 14—22), the 16 points of superiority of the Mahāyānistic Path, put in correspondence with the 16 moments of the Path of Illumination (*ṣodasa viṣeśa-laksāṇani=khyad-mtshan bcu-drug*, Kār. IV. 23—26), the 11 characteristics of the Bodhisattva's activity on the Path (*ekādaśa kāritra-lakṣaṇani—byed-pahi mthsan-ñid bgu-gcig*, Kār. IV. 27, 28), and the 16 varieties of the essence of the Bodhisattva's training, as the part characterized (*ṣoḍaṣa-svabhava-lakṣaṇani—ṅo-bo-ñid-mtshan bcu-drug*, Kār. IV. 29—31).

(8) The Congregation of the Bodhisattvas who have attained the Irretrievable State (*śaikṣa-avaivartika-bodhisattva-sangha=slob-pa phyir-mi-ldog-paḥi byaṅ-sems-kyi dge-ḥdun*). Kār. IV. 38.[1] (38)

(9) The process of intuiting the ultimate identity of the Phenomenal World and Nirvāṇa (*bhava-śanti-samatā-prayoga=srid zi mñam-ñid-kyi sbyor-ba*).[2] Kār. IV. 60. (39)

(10) The purification of the Bodhisattva's sphere of future activity (as a Buddha; *kṣetra-śuddhi-prayoga=ziṅ dag sbyor-ba*).[3] Kār. IV. 61. (40)

(11) The action of the Bodhisattva on the three last Stages, skilful and free from effort (*upāya-kauśala-prayoga=thabs-mkhas sbyor-ba*). Kār. IV. 62, 63. (41)

Chapter V. The Process of Illumination in its Culminating Stages (*mūrdha-abhisamaya=rtse-moḥi mṅon-rtogs* or *rtse-sbyor*).

The eight elements characterizing the Culminating process :[4]

(1) The 12 Characteristic Marks of the meditative trance on the Degree of Heat (*linga=rtags*) or the Culminating Process on the Degree of Heat (*ūṣmagata-mūrdha-prayoga=drod rtse-sbyor*).[5] Kār. V. 1. (42)

(2) The 16 forms of progress (*vivṛddhi=rnam-ḥphel*) of the moral merit of the Bodhisattva abiding on the Degree of the Climax or the Culminating Process on the Degree of the Climax (*mūrdhagata-mūrdha-prayoga=rtsermoḥi rtse-sbyor*).[6] Kār. V. 2. (43)

(3) The attainment of a firm position (*nirūḍhi—brtan-pa*) in regard of the Bodhisattva's concentrated analysis, or the Culminating Process on the Degree of Steadfastness (*kṣānti-gata-mūrdha-prayoga=bzod-paḥi rtse-sbyor*).[7] Kār. V. 3. (44)

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[1] The following Kārikās (IV. 39—54) contain an enumeration of the characteristic marks (*linga=rtags*) of the Bodhisattva who has attained the Irretrievable State : (a) on the degrees of the Path of Training (20 marks; Kār. IV. 39—54), (b) on the Path of Illumination (16 marks as corresponding to the 16 moments, Kār. IV. 46—51), and (c) on the Path of Concentrated Contemplation (Kār. IV. 52—54).

[2] Is peculiar to the three last Stages (Don. 20 b. 3.—*dbye-na-dag-sa-gsum ye-śes gsum*).

[3] Cf. the preceding note.

[4] *rtse-sbyor mtshon-paḥi chos brgyad.* Summary Kār. I. 14—16a.

[5] The 12 *lingas* are enumerated in the Abhis. ālokā, MS. 332 b. 7—337 b 14.

[6] Enumerated in the Abhis. ālokā, MS. 338 a. 3—343 b. 7.

[7] Abhis. ālokā, MS. 344 b. 6—10.—*samyag-upaāya-kauśala-balena evaṃ nirvikalpa-adhigama-avasthāyāṃ mahākaruṇādi-saṃmukhī-karaṇa-bhāvena aparityaktasattva-artha-lakṣaṇā yathokta-sarvākārajñatādi-tri-sarva-jñatā-dharmāṇām anuttarā paripūrir nirūḍhir iti.*

(4) The complete stabilization of the mind (*citta-saṃsthiti=sems kun tu-gnas pa*), or the Culminating Process on the Degree of Highest Mundane Virtues (*laukika-agra-dharma-mūrdha-prayoga=chos-mchog-rtse sbyor*). Kār. V. 4. (45)

(5) The Culminating Process on the Path of Illumination as the antidote against the incorrect views which are to be exptirpated by means of the direct intuition of the Truth[1] (*darśana-mārga-mūrdha-prayoga—mthoṅ-lam-rtse-sbyor*). Kār. V. 5-22. (46)

(6) The Culminating Process on the Path of Contentrated Contemplation as the antidote agianst the views which are to be removed by means of intense concentration[2] (*bhāvanā-mārga-mūrdha-prayoga=sgom lam-rtse-sbyor*). Kār. V. 24-34. (47)

(7) The Culminating Process at the final moment of the Path. The Stage of Concentrated Trance which is directly followed by the attainment of Buddhahood (*ānantarya-samādhi=bar-chad-med-paḥi tiṅ-ṅe-ḥdzin* or *ānantarya-mūrdha-prayoga=bar-chad-med-paḥi rtse-sbyor*).[3] Kār. V. 37-39a, b, c. (48)

(8) The 16 incorrect views (*vipratipatti=log-sgrub*). Kār. V. 39d[4]-42. (49)

Chapter VI. The Intuition of the Bodhisattva viewed as a progressive process (*anupūrva-abhisamaya = mthar-gyispaḥi-mṅon-rtogs* or *mthar-gyis-sbyor-ba*).

The 13 elements characterizing this process :[5]—

(1-6) The six Transcendental Virtues (*ṣaṭ pāramitāḥ = pharphyin drug*). (50-55)

(7-12) The six forms of mindfulness (*anusmṛti*) concentrated upon :—

- (a) The Buddha (*buddha-anusmṛti = saṅs-rgyas-rjes-su-draṅ-pa*). (56)
- (b) The Doctrine (*dharma-anusmṛti = chos-rjes-su-draṅ-pa*). (57)

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[1] *dṛṣṭi-heya=mthoṅ-spaṅ.*

[2] *bhāvanā-heya=sgom-span.*

[3] Is synonymous with *eka-kṣana-abhisaṃbodha*. (Don. 23 b. 2.—*skad-cig-maḥi sbyor-ba daṅ rgyun-mthaḥi ye-śes daṅ-bar-chad-med-paḥi rtse sbyor gsum doṅ-gcig.*) Abhis. ālokā, MS. 373a.—*buddhatva-prāpter yaḥ pūrvam anantaraḥ samādhiḥ so'tra ānantarya-samādhiḥ.*

[4] Beginning with : *jalpājalpi-pravādinām.*

[5] Summary Kār. I. 16.

(c) The Congregation (*sangha-anusmṛti = dge-ḥdun-rjes-su-dran-pa*). (58)

(d) Morality (*śīla-anusmṛti = tshul-khrims-rjes-su-dran-pa*). (59)

(c) Resignation (*tyāga-anusmṛti = gtoṅ-ba-rjes-su-dran-pa*). (60)

(f) The Tutelary Deity (*devatā-anusmṛti = lha-bla-ma-rjes-su-dran-pa*. (61)

(13) The cognition of the essence of Matter and all other elements of existence as being the negation of every separate entity (*rūpādi-sarva-dharma-abhāva-svabhāva-avabodha = gzugs-la sogs-paḥi chos thams-cad dṅos-po-med-paḥi ṅo-bo-ñid-du khoṅ-du-chud-pa*). (62)

Chapter VII. The Final Momentary Intuition (*eka-kṣaṇa-abhisaṃbodha = skad-cig-ma gcig-paḥi mṅon-par-rdzogs-par byaṅ-chub-pa* or *skad-cig-maḥi sbyor-ba*).

The four varieties of this intuition :[2]—

(1) The momentary intuition of the undefiled elements (*anāsrava-dhārma*) with have not yet, attained complete maturity (*avipāka-avasthūyām eka-ksaṇa-abhisaṃbodha = rnam-pàr-smin-pama-yin-paḥi skad-cig-maḥi sbyor-ba*).[3] Kār. VII. 1, 2. (63)

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[1] The difference is here only in name, since the essence of all these forms is one. (Don. 23 b- 3.—*dbye-na ṅo-bo gcig-la ldog-pa tha-dad-pa bzi yod.*) Summary, Kār. 1. 16 c, d.

[2] Cf. Abhis. ālokā, MS. 375b. 2—10.—*samudāyārtham ucyate lakṣaṇena ekakṣaṇa-abhisaṃbodhaś caturvidha iti prathamaṃ tāvat*—

eko bhūvaḥ sarva-bhāva-svabhāvaḥ sarve bhāvā eka-svabhāva eva
eko bhāvas tattvato yena dṛṣṭaḥ sarve bhāvās tattvatas-tena dṛṣṭāḥ

iti nyāyān na kevalaṃ bahubhir ekasya saṃgraho 'pi tv eka-kṣana-dānādi-jñānena ālambyamānena apagata-pratiniyatā-vastu-grahaṇa-viparyāsa-rūpeṇa anāsrava-dānādy-aśity-anuvyañjana-lakṣaṇāṃ dharmāṇāṃ saṃgraheṅa bodhisattvasya avabodhād aripāka-anāsrava-sarva-dharma-eka-kṣaṇa-lakṣaṇo bhavaty eka-kṣaṇa-abhiṣaṃbodhaḥ prathamaḥ.— It is said : One entity includes the essence of all the other entities, and, on the other hand, all entities have but one essence. He who perceives one entity from the standpoint of the Absolute, by this same act perceives the Ultimate Reality of all the entities. [(Indicated in Skabs. I. 52 a. 1, as a quotation from Āryadeva)—Here is meant not only the comprehension of many entities in one, but especially the Bodhisattva's intuition of the unity of all the undefiled elements, beginning with pure charity and ending with the 80 secondary corporeal marks of the Buddha. The knowledge cognizing all these elements will be free from the error which consists in the perception of the separate reality of all these elements, inasmuch as they are merged (in the Unique, Absolute).

(2) The momentary intuition of the undefiled elements which have attained complete maturity (*vipāka-avasthāyām eka-kṣaṇa-abhisaṃbodha rnam-par-smiṇ-paḥi skad-cig-maḥi sbyor-ba*).[1] Kār. VII. 3. (64)

(3) The momentary intuition of the unreality of the separate entities and their essences (*alakṣaṇatva-eka-kṣaṇa-abhisaṃbodha = mtshan-ñid-med-paḥi skad-cig-maḥi sbyor-ba*).[2] Kār. VII. 4. (65)

(4) The momentary intuition of the pure monistic principle or of Non-duality (*advaya-eka-kṣaṇa-abhisaṃbodha = gñis-su-med-paḥi skad-cig-maḥi sbyor-ba*).[3] Kār. VII. 5, (66)

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1. Ibid. MS. 376 a. 4—11. *tad-anu yadā bodhisattvasya pratipakṣa-bhāvanayā sarva-vipakṣa-apagamena sakala-vyavadāna-pakṣa-vipaka-dharmatā-avasthā sarva-kalanka-apagamena śarad-indu-jyotsnā iva śukla-svabhāvā jātā tadā ekasminn eva kṣaṇe vipāka-avasthā prāptā anāsrava-sarva-dharmāṇāṃ bodhāj jñānaṃ prajñā-pāramitā ity evaṃ vipāka-dharmatā-avasthā anāsrava-sarva-dharma-eka-kṣaṇa-avabodha-lakṣaṅo bhavaty eka-kṣaṇa-abhisaṃbodho dvitiyaḥ.*—The state of complete maturity is attained when the Bodhisattva has removed all the elements that are to be shunned through the concentration upon their antidotes, and has brought to full development all the purifying elements. As every kind of defilement is here completely removed, this state represents the complement of all the purest qualities (which in their immaculate lustre may be) compared to the shining of the moon in autumn. At that time (the Bodhisattva) cognizes in one single moment all the undefiled elements and attains the Climax of Wisdom. Thus his cognition will be the momentary intuition of the undefiled elements in the state of complete maturity.

2. Ibid. MS. 376 a. 13.—b. 4.—*tad-anu pūrvaṃ svapmopama-sarva-dharma-abhyāsena saṃbhāra-dvayam anubhūya adhigama-avasthāyāṃ svapna-svabhāveṣu sarva-dharmeṣu upādāna-skandhādiṣu sthitvā dānādi-ṣaṭ-pāramitā-pratipattyā dānādi-rūpa-nirūpaṇa-ākāreṇa alakṣaṇāḥ sarva-dharmā iti saṃkleśa-vyavadāna-rūpāṇām dharmāṇām ekenaiva kṣaṇena alakṣaṇatvaṃ jānāti ity evam alakṣaṇa-sarva-dharma-eka-kṣaṇa-laksaṇo bhavaty eka-kṣaṇa-abhisaṃbodhas tṛtīyaḥ.*—This form of momentary intuition represents the state when, in the process of contemplation of all the elements as illusionary (lit. as resembling visions in a dream), the Boddhisattva feels that he has brought to full accomplishment the two forms of Accumulation of Merit and, in practising the six Transcendental Virtues, has a firm conviction that all the elements, as the five groups influenced by defiling agencies, &c.. are but like mere visions in a dream. In investigating character of Transcendental Charity, &c., he comes in one single moment to the cognition that all the elements, the defiling as well as the purifying, are devoid of a separate essence of their own.

3. Ibid. MS. 376 b. 6—12.—*tad-anu dīrgha-kāla-dvaya-pratibhāsa-prahāṇa-abhyāsa-svāmī-bhāvād unmūlita-dvaya-pratibhāsa-vāsano yadā bodhisattvo grāhya-grāhaka-yogena svapna-grāhyaṃ svapna-darśanaṃ grāhakaṃ nekṣate tadā sarve .pyevāṃ dharmā dharmatā iti dharmāṇāṃ advayaṃ tattvam ekenaiva kṣuṇena paśyati ity evam advaya-lakṣaṇa-sarva-dharma-eka-kṣaṇa-lakṣaṇo bhavaty eka-kṣaṇa-abhisaṃbodhaś caturthaḥ.* This form of momentary intuition represents the state when the Boddhisattva, having during a long period of time made it his habit to negate the double aspect of the elements (as subjective and objective), has this double representation completely removed. Even when dreaming, he does not preceive that which appears to him in the dream as an object and his own vision of it as subjective, but has in one single moment the direct intuition of the unique essence of all the elements.

Chapter VIII. The Cosmical Body of the Buddha as the Ultimate Result of the Path (*dharma-kāya = chos-sku*).

The five characteristic elements of Buddhahood :[1]—

(1) The Body of Absolute Existence or the Ultimate Essence of all the elements (*svabhāva-kāya = ṅo-bo-ñid-sku*),[2] Kār. VIII. 1. (67)

(2) The Body of Absolute Wisdom or the Spiritual Cosmical Body (*jñāna-dharma-kāya = ye-śes-chos-sku*).[3] Kār. VIII. 2-6. (68)

(3) The Body of Bliss (*saṃbhoga-kāya = loṅs-sku*).[4] Kār. VIII. 12. (69)

(4) The Apparitional Body (*nirmāṇa-kāya = sprul-sku*). Kār. VIII. 33. (70)

(5) The 27 forms of Activity of the Cosmical Body (*kāritra = phriṅ-las*). Kār. VIII. 34-40. (70a)

In close connexion with these 70 topics we have in the Abhisamayālaṃkāra some verses which contain excourses on special subjects. In Chapter I, Kārikās 23 and 24 indicate the 20 varieties of the Congregation of Saints,[5] in connexion with the instructions (*avavāda*) about the three Jewels, i.e. the Buddha, the Doctrine, and the Congregation. Then in the same Chapter, Kārikās 48-70 contain an enumeration of the appliances (*parikarman = yoṅs-su-sbyoṅ-ba*) for the attainment of the ten Stages of the Bodhisattva in gradual order. This refers to the Action of Accumulation (*saṃbhāra-pratipatti = tshogs-sgrub*), viz the Accumulation of the virtuous elements on the ten Stages (*daśa-bhūmi-saṃbhāra*). Kārikā I. 71 refers to the Accumulation of the antidotes (*pratipakṣa-saṃbhāra*) against the imputations of the separate reality of subject and object (*grāhya-grāhaka-vikalpa*).

In Chapter II, Kārikās 3 and 4 contain an indication of the characteristic features of the four Degrees of the Path of Training (*nirvedha-bhāgīya*) as preceding the Bodhisattva's knowledge of the Śrāvaka's

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[1] Summary Kār. I. 17.

[2] Is defined as the Ultimate Absolute Essence which is completely pure by itself and free from every kind of occasional defilement (Don. 25 a. 2. *raṅ-bzingyis dag-pa daṅ glo-bur-gyi dri-mas dag-pa gñis daṅ-ldan-paḥi dbyiṅs mthar-thug*). Cf. my Translation of Uttaratantra. p. 123. notes 2 and 3.

[3] Is a synonym of *sarva-ākāra-jñatā*.

[4] The following Kārikās (VIII. 13—32) contain an enumeration of the 32 principal and the 80 secondary marks of the Buddha's Body. Cf. above, p. 41.

[5] *dge-ḥdun ñi-śu*. These 20 varieties are briefly indicated by Haribhadra in his Abhis. ālokā, MS. 33 b. sqq. 4—Special manuals devoted to the subject are contained in the earlier and later Tibetan literature and studied in the monastic schools.

Path. Kārikās II. 9, 10 refer to the same four Degrees as preceding the full knowledge of the Path of the Pratyekabuddha. Finally, Kārikās II. 26, 27 contain an indication of the favourable and unfavourable conditions for the Path of Concentrated Contemplation.

In Chapter IV, Kārikās 6 and 7 represent an excourse referring to the conditions for being a worthy hearer of the Prajñāpāramitā Doctrine and for apprehending and retaining it in memory.[1] Kārikās IV. 55-59 contain an exceedingly difficult discussion concerning the attainment of Enlightenment by means of the Path of Concentrated Contemplation, the matter being viewed from the standpoint of the Absolute and the Empirical Reality.

In Chapter V, Kārika 23 refers to the "Meditation of the Gaping Lion,"[2] during which the twelve-membered formula of evolution[3] is contemplated in the direct and the reverse order (*anuloma-viloma*). Kārikās V. 35 and 36 represent a conclusion to the subject of "the removal of the imputations on the Path of Concentrated Contemplated in the direct and the reverse order (*anuloma-viloma*). Kārikās V. 35 and 36 represent a conclusion to the subject of "the removal of the imputations on the Path of Concentrated Contemplation."

And finally, in Chapter VIII, we have the following excourses :—

Kār. VIII. 7 is a comparison of the undefield vision (*araṇadṛṣṭi = ṅon-moṅs-med-paḥi lta-ba*) of the Śrāvaka with that of the Buddha. Kār. VIII. 8 refers to the Wisdom of the Buddha which is a result of his previous vows (*praṇidhi-jñāna = smon-nas-mkhyen-pa*). The following Kārikās (VIII. 9, 10, 11) have for their subject-matter the omnipresent and eternal character of the Buddha.[4]

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[1] Abhis. ālokā, MS. 220 b. 3—4.—*viśiṣṭa-prayogair ākārā bhāvayitavyās te ca prayoktāraṃ nirdiśann āha.—prayoktāraṃ vinā kathyitum aśakyā iti śravaṇādi-bhājana-prayoktāraṃ* The (173) aspects of the three kinds of Omniscience are to be mediated upon by means of special methods (i.e. the 20 *prayogas* indicated in the following Kārikās). It is not however possible to speak of these methods without having given a characteristic of the meditator as a worthy hearer, &c.

[2] *siṃha-vijṛmbhita-samādhi=seṅ-ge rnam-par-bsgyiṅs-paḥi tiṅ-ṅe-ḥdzin.*

[3] *dvādaśānga-pratītya-samutpāda=rten-ḥbrel yan-lag bcu-gñis.*

[4] Compare Uttaratantra, Translation, 255 sqq. and 267 sqq.

CHAPTER FIVE

THE CONCORDANCE OF THE DEGREES OF THE PATH WITH THE SUBJECTS OF THE *ABHISAMAYĀLAṂKĀRA*

After this summary of the contents of the *Abhisamayālaṃkāra*, of its eight principal subjects and 70 topics, we shall now see how these agree with the Teaching of the Path, and how they are to be arranged in accordance with the latter. We must once more point to the fact that the order in which the subject-matter is treated in the *Abhisamayālaṃkāra* corresponds to that of the *Prajānā-pāramitā-sūtras*, and that, owing to this, the constituent parts of the Path are discussed repeatedly from different points of views. Now, if we take the topics of the *Abhisa. mayālaṃkāra* in strict accordance with the Mahāyānistic Path, they will appear in the following order :—

(1) The Bodhisattva makes first of all his Creative Effort for Enlightenment, i.e, the first three forms of it.[1] (Kār. I. 18, 19.)

(2) By receiving and fulfilling the Mahāyānistic instructions (*avavāda*), he becomes trained in the ordinary Path of Accumulating Merit.[2]

(3) He brings about the realization of the steps conducive to Salvation = the Path of Accumulating Merit as mentioned in Chapter IV. 32.[3]

(4) He receives purification on the Path of Training (*prayoga-mārga* = *nirvedha-bhagīya* = *adhimukti-caryā-bhūmi*), as discussed in

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[1] Gser. I. 35 a. 1.—*sems-bskyed daṅ-po gsum thog-mar byas.* There are altogether 22 form of the Creative Effort, the last of which is made on the Stage of the Buddha. They are enumerated in the Abhisamayālamkāra, Kār. I. 19, 20, in the Abhis. ālokā, MS. 25 b. 4—27 a. 1, and in the Sūtrālamkāra IV. 15—20 and Commentary thereon.

[2] Gser- I. 35 a. 1. *gdams-ṅag-gis tshogs-lam-phal-pa sbyaṅs-nas . ..*

[3] Ibid. 35 a. 2. *skabs bzi-paḥi thar-pa-cha-mthun bskyed-de . . .*

Chapter I. 25-36 (the objects[1] and aspects[2] of the four Degrees of the Path of Training, and 43 (the action of the Mahāyānistic Outfit), in Chapter IV, Kār. 35-37 (the concentration upon altruistic Activity on the Path of Training), and in Chapter V. Kār. 1-4 (the Culminating Process peculiar to each of the four Degrees of the Path of Training).[3]

(5) Having become possessed of the characteristic marks of one who has attained the Irretrievable State (Kār. IV. 39 sqq.),[4] he enters the Path of Illumination, as we have it in Chapter II. Kār. 11-16, in Chapter III. Kār. 11-15, and in Chapter V. 8-22, and removes the imputations that are to be extirpated by means of the preception of the Truth.[5]

(6) Thereafter follows the Path of Concentrated Contemplation according to Chapter II. Kār. 17-30, Chapter IV. 52 sqq., and Chapter V. 26-34, as especially peculiar to the Mahāyānist Saint (in the sense of being an antidote against realistic imputations).[6]

(7) And, finally, he brings to accomplishment the actions of Accumulation and of the Issue.[7] (Chapter I. 46-73), and comes to the

[1] *ālambana=dmigs-pa.*

[2] *ākāra—rnam-pa.*

[3] Gser. I. 35 a. 2.—*de-nas skabs-dań-poḥi sbyor-lam go-sgrub skabs bzi-pa dań lńa-pa las bstan-paḥi sbyor-lam rnams sbyaṇs-te.*

[4] *avaivartika-lingāni=phyir-mi-ldog-paḥi rtags.*

[5] Ibid. *de-dag-gis rtags thob-par-byas-nas gñis-pa-dāń-lńa-par bstan-paḥi mthoń-lam-gyis mthoń-spań-gi-rnam-rtog-rnams spańs-śiñ* . . . Cf. also Luń. I. 38 b. 1—2. *lam-śes-kyi mthoń-lam. gzi-śes-kyi mthoń-lam dńos-bstan. rtse-sbyor-gyi mthoń-lam-rnams mthoń-lam.*

[6] Luń. I. 38 b.—*lam-śes-kyi sgom-lam. rtse-sbyor-sgom-lam. tshogs dań ńes-ḥbyum dań bar-chad-med-paḥi rtse-sbyor-rnams sgom-lam.*

[7] *saṃbhāra-pratipatti* and *niryāṇa-pratipatti.* The connexion of the 4 actions (*pratipatti*) with the 5 Paths is as follows :—The Action of the Outfit begins with the Path of Accumulating Merit and lasts till the end of the process. The Action of Access refers to the Path of Training (and the subsequent Paths). The Action of Accumulation, beginning with that of charity and up to that of memory, refers to the Degree of Highest Mundane Virtues (and the following Paths). The Action of Accumulation relating to the first Stage of the Bodhisattva represents the Path of Illumination. The same, as relating to the second and the following Stages, is identical with the Path of Concentrated Contemplation. The Action of Accumulating of the antidotes is included in both the Paths (of Illumination and Concentrated Contemplation). Finally, the Action of the Issue is founded upon the Path of Concentrated Contemplation (Abhis. ālokā, MS. 68 b.—*tatra saṃnāha-prasthāna-pratipattī yathā-saṃkhyaṃ pāram-paryeṇa sākṣāt-prayoga-svabhāve saṃbhāra-adhimukti-caryā-bhūmi-saṃgṛhīte. saṃbhāra-pratipattir dayām āryabhya dhāraṇī-paryantena sākṣāt-prayoga-svabhāva-adhimātra-agra-dharma-saṃgṛhītā. prathama-pramuditā-bhūmi-svabhāvā saṃbhāra-pratipattir darśana-mārgātmikā. dvitīyādi-bhūmi-savabhāvā bhāvanā-mārga-svarūpā. pratipakṣātmikā saṃbhāra-pratipattir ubhaya-mārga-gocarā, niryāṇa-pratipattir bhāvāna-mārga-adhiṣṭhānā ity Āryāsangaḥ.*

final moment of Enlightenment, as we have it in Chapter V. 37-38, and in Chapter VII. With it ends the Path of Concentrated Contemplation; the Bodhisattva attains Buddhahood, and becomes possessed of the characteristic features enumerated in Chapter VIII.—

The aspects (*ākāra*),[1] the characteristics (*lakṣaṇa*)[2], the marks (*liṅga*) of the Irretrievable State, the points to be shunned (*heya*) and the antidotes against them, relating to the Paths of Illumination and Concentrated Contemplation, are to be put in connexion with these Paths. The points which are common to all the Paths are : the Creative Mental Effort for Enlightenment (*bodhi-cita-utpāda*) in its different forms, the Fundamental Element of the saintly lineage (*gotra*) which undergoes the process of development, the sphere of the Mahāyānistic Activity (*ālambana*), the ultimate aim of the latter (*uddeśa*), the merits (*guṅa*) and the defects (*doṣa*) in the process of training,[3] and the whole process of Illumination in its progressive aspects (*anupūrva-abhisamaya*). As regards the Srāvaka's Path, or rather the knowledge of it by the Mahayānist Saint, we have in the Abhisamayālaṃkāra the following parts referring to it :—

(1) The first 16 aspects relating to the Omniscience in regard of the Empirical World (Chapter IV. 2).[4]

(2) The 37 Characteristics of Enlightenment[5] as included in the 1 0 aspects relating to the special Omniscience of the Buddha (Chapter IV. 5).[6]

(3) The 27 Characteristics referring to the Ominiscience in regard of the Empirical World (Chapter IV. 14-17).

(4) The Path of Training as mentioned indirectly in Chapter III. 8.[7]

(5) The Śrāvaka's Path of Training and of Illumination as cognized by the Bodhisattva[8] (Chapter II. Kār. 2-5).

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[1] Kār. IV. 1—5.

[2] Kār. IV. 13—31.

[3] Kār. IV. 12, 13. Gser. I. 35 a. 4—5.—*sems-bskyed rigs gdam-ṅag dmigs-pa ched-du-bya-ba-yon-tan skyon-rnams thun-moṅ-du ci-rigs-par sbyar-ro.*

[4] Kār. IV. 2.—*catvāraḥ pratisatyam.* Cf. above, pp. 16-17.

[5] *bodhipakṣikā dharmāḥ=byaṅ-phyogs-kyi chos.* M. Vyutp. 38-44.

[6] *sapta-triṃśat.*

[7] Luṅ. I. 38 a. 4—5. *spyod-pa bkag-paḥi śugs-bstan-gyi sbyor-lam.*

[8] Luṅ. I, 38 a. 5.—*lam-śes-kyi ñan-thos-kyi sbyor-lam mthoṅ-lam.*

(6) The Śrāvaka's Path of Illumination indirectly mentioned in Chapter III.[1]

With reference to the Pratyekabuddha's Path we have :—

(1) The remaining eleven aspects relating to the Omniscience in regard of the Empirical World.[2]

(2) The Paths of Training and Illumination of the Pratyekabuddha as cognized by the Mahāyānist Saint (Chapter II. Kār. 6-10).

The topics referring to Buddhahood and the special Omniscience of the Buddha are :—The Cosmical Body (*dharmakāya*; Chapter VIII. as a whole), the three Ultimate Aims[3] (*uddeśa*; Chapter I. Kār. 42), and the last three or two forms of the Creative Mental Effort for Englightenment.

Thus we have the whole Teaching of the Path and its result comprised in the eight Chapter of the *Abhisamayālaṃkāra*. It is a system exceedingly complicated and elaborate, with numerous divisions and cross-divisions. Not a single one of the principal points is left undiscussed, but without the knowledge of the concordance between the *Abhisamayālamkāra* and the *Prajña-pāramitā-sūtras*, and with out the study of the principal Commentaries, the contents of the work and the order adopted in it are sure to remain quite incomprehensible. In the present work we have given only the main outlines of the subject. A detailed analysis of all the 70 topics of the *Abhisamayālaṃkāra*, their definitions, varieties, & c., will be the next task in the process of investigation of the Prajñāpāramitā. Only after that, when each separate subject will have undergone a thorough analysis, it will be possible to undertake a translation of the *Abhisamayālaṃkāra* with the help of the principal Indian and Tibetan Commentaries.

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[1] Ibid.—*gzi-śes-kyi śugs-bstan-gyi mthoṅ-lam-rnams ñan-thos-kyi gzi-śes-so.*=The Path of Illumination indicated indirectly, which refers to the Śrāvaka's knowledge of the Empirical World.

[2] These are : (a) the 5 aspects of the Pratyekabuddha's Path of Concentrated Contemplation influenced by defiling agencies (i.e. constructive thought) as removing the Obscuration of Ignorance of the Pratyekabuddha (*zag-bcas sgom-lam lṅa*), and (b) the 6 aspects of the uninfluenced Path of Illumination, which are likewise viewed as antidotes against the Obscuration of Ignorance of the Pratekabuddha (*zag-med-mthoṅ-lam drug*).

[3] These are : (a) the Greatness of Intellcetual Power through which one is superior to all living beings (*sarva-sattva-agratā-citta-mahattva=sems-can kun-gyi mchog-ñid-kyi sems-chen-po-ñid-*), (b) the Greatness in the Removal of tha Obscurations (*prahāṇa-mahattva=spoṅ-ba-chen-po-ñid*), and (c) the Greatness in the Cognition of the Truth (*adhigama-mahattva=rtogs-po-ñid*).

CHAPTER SIX

THE AUTHOR OF THE *ABHISAMAYĀLAMKĀRA* AND HIS SYSTEM

In the introduction to our translation of the *Uttaratantra* we have devoted a whole chapter to the subject of the authorship of the five treatises of Maitreya and have pointed to the fact of their having been written from different points of view. We have mentioned the Tibetan tradition according to which the *Sūtrālaṃkāra*, *Madhyāntavibhanga* and *Dharma-dharmatā-vibhanga* are regarded as belonging to the Yogācāra-Vijñānavāda school, the *Uttaratantra* is characterized as a Mādhyamika-Prāsangika work, and the *Abhisamayālaṃkāra* is held to be a treatise, the main standpoint of which agrees with the views of the Yogācāra-Mādhyamika-Svātantrika[1] school. Although this cannot be regarded as quite correct from the chronological point of view,[2] it is in any case clear that the *Uttaratantra* and the *Abhisamayālaṃkāra* do not contain the Yogācāra teachings which characterize the three other works. We have little reason to doubt of their having been composed by one author, so similar are the topics and so great is the resemblance as regards the form and style of the works. The difference in the points of view which we have noted, can be explained as being either due to an evolution in the conceptions of Asanga, whom we consider to be the actual author of the works, or to the habit of writing different treatises from different points of view which was familiar to so many teachers of India.

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[1] Rnal-hbyor-spyod-pa dbu-ma raṇ-rgyud-pa.

[2] The founder of the Yogācāra-Mādhyamika-Svātantrika as a regular school is Śāntirakṣita, the author of the Mādhyamika-alamkāra (Dbu-ma rgyan), who lived much later than Asaṅga and Ārya-Vimuktasena. The chronological error of which we speak is pointed to in the Tippaṇī of Jam-yaṅ-zad-pa on the second part of the Lam-rim-chen-mo (Tshe-mchog-glṅ Edition 86 a. 3—4), where it is directly said that there were Mādhyamikas before Śāntirakṣita, who maintained the Yogācāra-Mādhyamika views, viz. the unreality of the external world from the Empirical standpoint on one side (as the Vijñānavādins), and denied the Ultimate Reality of consciousness on the other (as the Śūnyavādins). (Lam-rim III, 85 b. 7 and Stoṅ-thun, 37 a. 5—6.)

If we compare the contents of the three treatises of Maitreya expressing the Yogācāra theories, as well as the great Yogācāra works of Asaṅga on one side, and of the *Abhisamayālṃkāra* and *Uttaratantra* on the other, we shall find two separate systems and two different methods of commenting the *Prajñāpāramitā-sūtras*.

I. The standpoint of Yogācāra-Vijñānavāda. As we know, the whole of the northern Buddhist Canon is considered to consist of texts belonging to three different periods, or, as they are called, "the three Swingings of the Wheel of the Doctrine" (*dharma-cakra-pravartana*). These are : The first Swinging,[1] the teaching about the four Truths of the Saint;[2] the second or intermediate Swinging,[3] or the teaching about the absence of a real essence of all the separate elements of existence,[4] or their Non-substantiality, and the third or last Swinging,[5] or the teaching which makes a discrimination between the different aspects of existence, those which do and those which do not represent Ultimate Realities.[6]

The first consists of the Hīnayānistic texts, the second—of the *Prajñāpāramitā-sūtras*, and the third—of such discourses as the *Saṃdhinirmocana*,[7] the *Laṅkāvatāra*, the *Ghana-vyūha*,[8] &c. The Mahāyānistic sūtras contained in the *Sūtra* (Mdo) and in the *Ratnakūṭa* (Dkon-brtsegs) sections of the Kangyur, for the greater part belong to the last Swinging or the latest period.

The pluralistic principles of early Buddhism are solely and exclusively dominating in the Scripture of the first period or the first Swinging of the Wheel of the Doctrine. The main standpoint is the negation of a unique, active, and enduring individual Ego or Soul,[9] or of every kind of a unique, ultimate essence or substance in general. Real are only the separate elements of existence (*dharma*), those of matter (*rūpa*), &c., as

1. *prathama-cakra=ḥkhor-lo daṅ-po.*
2. *catuḥ-satya-dharma-cakra=bden-bziḥi chos-ḥkhor.*
3. *madhya-cakra=ḥkhor-lo bar-ba.*
4. *alakṣaṇatva-dharma-cakra=mtshan-ñid-med-paḥi chos-ḥkhor.*
5. *antya-cakra=ḥkhor-lo tha-ma.*
6. *paramārtha-viniścaya-dharma-cakra=don-dam rnam-par-ṅes-paḥi chos-ḥkhor.*
7. Dgoṅs-pa ṅes-par-ḥgrel-pa.
8. Rgyan stug-po bkod-pa.
9. *nitya-eka-svatantra-ātman=rtag-gcig raṅ-dbaṅ-can-gyi bdag.*

classified into the five groups (*skandha*), the 12 bases of cognition (*āyatana*), and the 18 component elements (*dhātu*) of a stream of individual existence (*saṃtāna*). They have each their particular essence (*svalakṣaṇa*), they become originated as independent realities, and are to be fully cognized and extirpated by the Saint on his Path to final Salvation.[1]

Quite opposite is the main standpoint of the Scripture of the intermediate period, i.e. of the *Prajñāpāramitā-sūtras*. Here we have the elements spoken of as devoid of every kind of a separate reality of their own,[2] as neither really becoming originated,[3] nor disappearing,[4] as quiescent from the outset,[5] and as being by their very nature merged in Nirvāṇa.[6] This Nirvāṇa, this unique quiescent motionless principle, is represented as the Absolute where there is no differentiation,[7] the Ultimate Essence of the elements, the Highest Truth, &c. Thus, as says Prof. Stcherbatsky,[8] the radical pluralism of early Buddhism became changed into as radical a monism. It is this Doctrine which has been so brilliantly summarized by Nāgārjuna in his *Mādhyamika-Kārikās*

So we have in the first two Swingings of the Wheel of the Doctrine two conflicting principles,—the teaching of a plurality of real elements of existence on one side, and that of the separate unreality of the same elements as representing one motionless Whole on the other.

Now, among the sects of the Buddhist church there were some who did not agree with either of the two contradictory teachings. Both were regarded by them as extremities, which it was necessary to reconcile. At the same time other views, which had not found an expression in the first two parts of the Canon, gradually developed. The consequence of these changes of views was the production of a new Canonical literature, viz. that which is called the Third Swinging of the Wheel of the Doctrine, or the Scripture of the latest period.

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[1] Legs-bśad-sñiṅ-po, Tsaṅ ed. XIV 3a. 2 sqq. (Quotation from Samdhinirmocana).

[2] *niḥsvabhāva=ṅo-bo-ñid-med-pa.*

[3] *anutpanna=ma-skyes-pa.*

[4] *aniruddha=ma-ḥgags-pa.*

[5] *ādi-śānta-gzod-ma-nas zi-ba.*

[6] *prakṛti-parinirvṛtta=raṅ-bzin-gyis yoṅs-su-mya-ṅan-las-ḥdas-pa.*

[7] This is the so-called *prakṛti-nirvāṇa=raṅ-bzin-gyi myaṅ-ḥdas*—the Ultimate Essence of the elements, devoid of all plurality (Gser. I. 40 b. 2).

[8] Conception of Buddhist Nirvāṇa, p. 41.

One of the most important texts belonging to this new Canon is the *Saṃdhinirmocana-sūtra.*[1] In the original Sanskrit it has not up to this time been discovered, and this is the reason why it has not attracted the due attention of European scholars. The Tibetan tradition shows us that this Sūtra is the principal Canonical text on which Aasṅga has founded his Yogācāra-Vijñānavada system. In the Sūtra itself the conflict between the principles and teachihgs of the old and the intermediate Canon is one of the principal subjects of discussion. The Bodhisattva Paramārtha-samudgata[2] is represented as asking the Buddha why the latter formerly, in his Benares sermon, has demonstrated the elements of existence as being essentially real and as having each its own particular essence,—and why he subsequently, in delivering the *Prajñāpāramitā-sūtras*, has maintained the opposite view, viz. that of the Unreality of the same elements ? The answer which the Buddha is made to give is, that in speaking (in the *Prajñāpāramitā-sūtras*) of the Non-substantiality or unreality[3] of the elements he had in view three different forms or degrees of unreality There is first of all the Essential Unreality.[4] This refers to the imputed aspect[5] in which the elements appear as endowed with all the distinctions of essence, quality, name, &c. These are attributed to them by our constructive thought,[6] and are not inherent in the essential nature of an element as a thing in itself.[7] So we have to understand the term *lakṣaṇa-niḥsvabhāvatā*,—"the unreality of that essence which is nominally and conventionally[8] ascribed to a thing by our constructive thought.[9]

Then we have the Causal Unreality, or the unreality from the point of view of origination.[10] This is connected with the causally dependent aspect[11] of the elements. The latter appear here in their crude form as entities unutterable and inexpressible[12] in their essence, but as being at the same time, each of them, the real substratum, on the foundation of which the imputed construction of essence, quality, & c , is made. The origination of these entities is dependent on causes and conditions.[1] For this reason they are called *utpattiniḥsvabhāva*,—unreal in the sense of not becoming originated by themselves.[2]

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[1] Dgoṅs-pa ṅes-par-ḥgrel-pa, usually known in the Tibetan tradition by the abridged title : Mdo-sde Dgoṅs-ḥgrel or simply Dgoṅs-ḥgrel. Kangyur, MDO. V.

[2] Doṅ-dam-yaṅ-dag-ḥphags.

[3] *niḥsvabhāvatā=ṅo-bo-ñid-med-pa.*

[4] *lakṣaṇa-niḥsvabhāvatā=mtshan-ñid ṅo-bo-ñid-med-pa.*

[5] *parikalpita-lakṣaṇa=kun-tu-btags-paḥi mtshan-ñid* (=*kun-btags*).

[6] *vikalpa=rnam-par-rtog-pa.*

[7] *svalakṣana=raṅ-gi-mtshan-ñid.*

[8] *nāma-sanketabhyam=miṅ daṅ brdas.*

[9] S.-nirm., Kg. MDO. V. 17 a. 1—3.

[10] *utpatti-niḥsvabhāvatā=skye-ba ṅo-bo-ñid-med-pa.*

[11] *paratantra-lakṣaṇa=gzan-dbaṅ-gi mtshạn-ñid* (=*gẓan-dbaṅ*).

[12] *ạnabhilāpya=brjod-du-med-pa.*

Finally, the third aspect of unreality is "the unreality of the elements in the aspect of the Absolute."[3] It is otherwise their ultimate aspect.[4] Here we have to understand the unreality of all the separate elements of existence (*dharma-nairātmya*) in the sense that from the standpoint of the Absolute Reality these elements are devoid of any differentiation whatever and represent one motionless Whole. To speak otherwise, the elements in their causally dependent aspect, being viewed as devoid of all that is ascribed to them by constructive thought, appear as unique and undifferentiated, and as representing thus the Absolute Reality.[5] In such a form the *Saṃdhinirmocana-sūtra* interprets the teaching of Non-substantiality of the Prajñāpāramitā, and tries to reconcile the conflicting teachings of the old and intermediate Canon. In the Sūtra itself both these parts of Scripture are declared to be of an indirect meaning,[6] which must be interpreted in another sense, whereas the Third Swinging of the Wheel of the Doctrine, i.e. first of all the *Saṃdhinirmocana* itself, is put forth as the true teaching, which contains the direct meaning[7] and needs no other interpretation. The explanation of the contradiction between the old and the intermediate Canon is in short as follows :

In the Scripture of the early period the Buddha has said that the elements as real entities do exist. This, as says the *Saṃdhinirmocana*, refers to the causally dependent and the absolute aspect, which are both considered to be ultimately real. In the *Prajñāpāramitā-sūtras*, on the contrary, the Buddha has said that there exists no separate essence of the elements This is indicated as referring to the imputed aspect, the essence which is not inherent in the object, but is ascribed to it by our constructive thought, and so on.[1]

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[1] *hetu-pratyaya-apekṣa=rgyu-rkyen-la-ltos-pa.*

[2] Legs-bś. 5 a. 6.—S.-nirm., Kg. MDO. V. 17 a. 3—4,

[3] *paramārtha-niḥsvabhāvatā=don-dam-pa ṅo-bo-ñid-med-pa.*

[4] *pariniṣpanna-lakṣaṇa=yoṅs-su grub-paḥi mtshan-ñid (=yoṅs-grub).*

[5] S.-nirm., Kg. MDO. V. 17 a. 4—17 b. 1. All these passages are quoted and explained in Tsoṅ-kha-pa's Legs-bśad-sñiṅ-po, which is a most valuable work, indispensable for the study of the Yogācāra and Mādhyamika Doctrines.

[6] *neyārtha=draṅ-don.*

[7] *nītartha=ṅes-don,*

It is thus this *Saṃdhinirmocana-sūtra*, with its teaching of the three aspects of existence and, above that, of the store-consciousness (*ālaya-vijñāna*) containing the seeds of all the elements of existence, which is regarded as the principal foundation of the Yogācāra system. Tradition tells us that the Saint Asaṅga, having been inspired by Bhaṭṭāraka Maitreya,[2] has laid the foundation to the Yogācāra Vijñānavāda system in accordance with the teaching exposed in the *Saṃdhinirmocana-sūtra*. He has accordingly composed his *Yogacaryā-bhūmi*, his *Mahāyāna-saṃgraha* and *Abhidharma-samuccaya*, and was followed by Vasubandhu in the *Vyākhyāyukti*, *Viṃśikā*, *Triṃ śikā*, and their commentaries. In all these works the teaching of the *Saṃdhinirmocana* according to which the old intermediate Canon are both considered to be of conventional meaning (*neyārtha*) is adopted as a foundation. In particular, that section of the *Yogacaryā-bhūmi* which is called *Nirṇaya-saṃgrahā*[3] quotes passages from all the chapters of the *Saṃdhinirmocana* at full length, and explains them in detail. The teaching of Non-substantiality, in accordance with the *Saṃdhinirmocana*, is demonstrated in the chapter on the Absolute Truth (*tattva-adhikāra*) of the *Bodhisattva-bhūmi*. The teaching about the store-consciousness (*ālaya-vijñāna*), the negation of the reality of the external world and the teaching about the three aspects of existence (of which the causally dependent and the ultimate are treated as being real by themselves)[4] is discussed in detail in the *Mahāyāna-saṃgraha* The chief points thus demonstrated are, moreover, summarized in the *Abhidharma-samuccaya*,[5] and the [treatises of Vasubandhu[6] exposed the subject on the same lines. The main texts (*mūla*) which give a summary of the contents of the *Saṃdhinirmocana* and of which the treatises of Asaṅga and Vasubandhu just mentioned are considered to be the interpretation,—are the *Sūtrālaṃkāra*, the *Madhyānta-vibhanga* and the *Dharma-dharmatā-vibhanga*.[7]—As concerns the texts which are especially devoted to the Doctrine of the Path (viewed from the Yogācāra standpoint), these are the *Sūtrālaṃkāra*, the *Bodhisattva-bhūmi*, the *Śrāvaka-bhūmi*,[1] and the *Abhidharma-samuccaya*. According to the *Saṃdhinirmocana-sūtra*, the main object of contemplation and intuition on the Path is the Absolute as the negation of the separate reality of the elements their ultimate aspect (*pariniṣpanna-lakṣaṇa*). This, being fully intuited, brings about the removal of all the Obscurations.

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[1] S.-nirm., Kg. MDO. V. 21 a. 1—6.

[2] Rje-btsun Byams-pa.

[3] Rnam-par gtan-la dbab-paḥi bsdu-ba, Tg. MDO. LII and LIII.

[4] *svalakṣaṇa-siddha=raṅ-gi mtshan-ñid-kyis grub-pa.*

[5] Mnoṅ-pa kun-btus. Tg. MDO LVI.

[6] Cf. Bu-ton, Transl., vol. i, p. 56 and 57.

[7] Khai-ḍub (Mkhas-grub), Stoṅ-thun, 11 a. 4—b. 3.—*ḥkhor-lo daṅ-po daṅ bar-ba gñis draṅ-don daṅ / tha-ma ṅes-don-du gsuṅs-la / Thogs-med sku-mched-kyis* (Asaṅga and Vasubandhu) *kyaṅ Sa-sde* (the five divisions of the Yogacaryā-bhūmi) *Theg-bsdus* (Mahāyāna-samgraha) *Kun-las-btus* (Abhidharma-samuccaya) / *Rnam-bśad-rigs-pa*

In connexion with the teaching about the three aspects of existence as one of the main tenets of the Yogācāra Vijñānavāda school, it will be of interest to mention a peculiar feature of the *Pañcaviṃśati-sāhasrikā-prajña-pāramitā-sūtra*. We here have a chapter containing the questions of Maitreya,[2] in which a differentiation is made between the imputed elements (*kalpita*), the elements as the representations of contructive consciousness (*vikalpita*), and of the elements in the aspect of the Absolute (*dharmatā*).[3] As this differentiation appears to be identical with the teaching of the three aspects of existence, as we have it in the *saṃdhinirmocana*, the Yogācāras consider the *Pañcaviṃśati-sāhasrika*

(Vyākhyāyukti) / *Ni-śu-pa* (Vimśikā) / *Sum-ċu-pa* (Trimśikā) / *de-dag-gi ḥgrel-pa daṅ-bcas-pa-rnams-su Dgoṅs-pa ṅes-ḥgrel ji-lta-ba-bźin-du ḥkhor-lo bar-ba daṅ daṅ-po draṅ-don daṅ / tha-ma ṅes-don-du ḥgrel-paḥi lugs gsal-bar-mdzad-la / khyad-par-du Gtan-la-dbab-pa-bsdu-ba* (Nirṇaya-saṃgraha) *las / Dgoṅs-pa ṅes-ḥgrel-gyi gleṅ-gźiḥi leḥu tsam ma-gtogs-pa* (with the exception of introductory chapter of the Samdhinirmocana) / *gźan leḥu thams-cad-kyi mdo-tshig phal-che-ba rdzogs-par draṅs-nas rgyas-par-bśad ciṅ/ de-daṅ-mthun-par bdag-med gtan-la-ḥbebs-paḥi tshul-nī Byaṅ-saḥ* (Bodhisattva-bhūmi) *de-kho-na-ñid-kyi leḥu-las rgyas-par ston-la / Kun-gźiḥi-rnam-gzag* (*ālaya-vijñāna-vyavasthāpanā*) *daṅ / phyi-don bkag-nas gźan-dbaṅ daṅ yoṅs-grub bden par-grub-paḥi ṅo-bo-ñid gsum-gyi rnam-bzag-la-sogs-pa bye-brag-tu rgyas-par Theg-bsdus-las ḥchad ciṅ / de-ltar rgya-cher-bśad-pa thams-cad-kyi dan-gyi gtso-bo-rnams sna-tshaṅ-ba tsam zig mdor-bsdus-nas Mṅon-pa kun-las-btus-las bton-la / slob-dpon Dbyig-gñen* (Vasubandhu)*-gyi gźuṅ goṅ-du-smos-pa de-dag-kyaṅ de-dag-gi rjes-su-ḥbraṅs-pa yin źin / sku-mched gñi-gaḥi gźuṅ de dag-gis mdo Dgoṅs-ḥgrel-gyi don de-ltar gtan-la ḥbebs-paḥi srol-ḥbyed-paḥi rtsa-ba-ni / Rje-btsun-gyi-gźuṅ / Mdo-sde-rgyan* (Sūtrālamkāra) *daṅ / Ḥbyed-gñis* (the two Vibhanga)*-la brten-paḥo //*

[1] In the Śrāvaka-bhūmi we have the teaching concerning the Path of the Pratyekabuddha and of the preliminary activity of the Mahāyānist Saint on the Path of Accumulating Merit, &c. (Rnam-bśad, 4a. 2—3).

[2] Byams-pas zus-paḥi leḥu.

[3] Cf. Abhis. ālokā, MS. 41 b. 13—42 a 1. *tat punas trividhaṃ rūprm. kalpitaṃ rūpaṃ grāhya-grāhaka-ākareṇa kalpitatvāt. vikalpitaṃ rūpam abhūta-parikalpanena jñānam eva tathā-pratibhāsa iti vikalpitatvāt. dharmatā-rūpāṃ tattvato rupam eva śūnyatā-rūpeṇa pariniṣpannatvāt. evaṃ vedanādayo'pi vācyāḥ.*

to be a text, the main standpoint of which is quite the same as that of the said Sūtra, i.e. a Yogācāra work.[1]

II. The theory of the *Abhisamayālaṃkāra* and *Uttaratantra*—pure Monism. If we compare with the Yogācāra teachings the standpoint of the *Abhisamayālaṃkāra*, we find a striking difference. In the *Abhisamayālaṃkāra* not a single word is said about the store-consciousness (*ālayā-vijñāna*), about the three aspects of existence, & c. The main teaching is that of the Non-substantiality and Relativity[2] of all elements of existence, without any limitations whatever. This is the strict Mādhyamika point of view. The principles of Non-substantiality and Monism are very pregnantly expressed in numerous Kārikās of the *Abhisamayālaṃkāra*. There is, for instance, the passage in I. 29, 30 sqq., where the insistence upon the reality of the separate essences and characteristic marks of the elements (*nimitta*) is condemned. Then we have in I. 62, among the appliances for the attainment of the eighth Stage of the Bodhisattva—"the knowledge of Monism, of the equality i.e. the unity of all the elements (*dharmasamatā-eka-naya-jñatā*)." In II. 12 we hear about the identity of the Buddha and the Absolute; in II. 13 about "the Saint who has a firm stand in the Doctrine of the Climax of Wisdom, reduces all the elements, matter and the rest, to the principle of Buddhahood."[3] Many striking passages are contained in Chapter IV. 14 sqq.,—on the characteristic marks (*lakṣaṇa*) of the Bodhisattva's training,—and further on, IV. 56-59, where it is pointed out that there is no essential difference between the Path and its result, from the standpoint of the Absolute. Chapter V contains the famous verse:—

nā' paneyam ataḥ kiṃcit prakṣeptavyaṁ na kiṃ ca na,
draṣṭavyaṃ bhūtato bhātaṃ bhūta-darśī vimucyate.[4]

"Here there is absolutely nothing that is to be removed (from the unique Essence of Existence), and nothing that could be added (to it). The Truth must be only directly perceived, and he who sees the Truth becomes delivered."—

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[1] Cf. Legs-bś. 40 b. 6—41 a. 1.—In Bu-ton's History of Buddhism (Lhasa ed. 78 b. 4) it is said that Nāgārjuna did not bring the chapter containing the questions of Maitreya from the realm of the Nāgas. This seems to be an allusion to the fact that the chapter mentioned is a later interpolation.

[2] *śūnyatā=stoṅ-pa-ñid.*

[3] *rūpāder avadhāraṇam / tasyām (prajñā-pāramiṭāyām) sthitasya buddhattve.*

[4] The same as in Uttaratantra I. 152 (Transl. p. 235).

And finally, in Chapter VII, Kārikā 5, it is said that the Saint who has terminated the course of training on the Path. perceives in one single moment the unique essence of all the elements[1]

But the most important and the most pregnant is the teaching about the element of the saintly lineage (*gotra*). otherwise the fundamental element of the living beings (*sattva-dhātu*), or the Essence of the Buddha (*tathāgata-garbha*). It is the Absolute (*dharma-dhātu*) itself, and as the latter is unique and undifferentiated, there can be no essential difference in the element of the lineage of the Buddha with the various living beings.[2]—

Now, the *Uttaratantra*, the principal work devoted to this subject, contains, as we know, quotations from Sūtras, such as the *Śrī-mālā-devī-siṃhanāda*,[3] the *Jñāna-ālokā-alaṃkāra*,[4] the *Tathāgatagarbha*,[5] & c. These all belong to the third Swinging of the Wheel of the Doctrine, i.e. to the Canon of the latest period. However, a careful examination of these Sūtras shows us that they represent a category of texts standing quite apart from the *Saṁdhinirmocana* and similar Sūtras. The teaching about the three aspects of existence. about the store-consciousness, & c., is nowhere to be found in them, and their main standpoint is that of strictest Monism,—the Doctrine which is so brilliantly exposed in the *Uttaratantra*.

We have thus two categories of texts to consider:—On one side there are the *Saṃdhinirmocana*, the *Laṅkāvatāra*, & c., containing the Yogācāra teachings[6] and a compromising interpretation of the Prajñapāramitā; the three Yogācāra treatises of Maitreya, and the whole literature founded upon them. On the other we have the pure uncompromising Monism of the Prajñā-pāramitā, summarized in the *Abhisamāyālaṃkāra*, brought to a further development in the *Jñāna-ālokā-alaṃkāra*,[7] the *Śrī-mālā-devī-siṃhanāda* and similar, Sūtras, and fully expounded in the *Uttaratantra*. As the central figure here we have the Saint Asaṅga, as the expounder and the interpreter of two different systems. How is the strange position of one of the most celebrated Buddhist *ācāryas* to be explained? What was Asaṅga's real standpoint? In our introduction to the *Uttaratantra* we have indicated two possibilities, viz. that there may have been an evolution in the conceptions of Asaṅga, from Idealism to pure Monism, or that he could have simply written his works from different points of views. Before we are put in possession of new materials that will help us in the solution of the question, we shall have to state merely that Asaṅga "has evidently fluctuated between the two divisions into which the Mahāyāna was split."[1]

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[1] *dharmāṇām advayaṃ tattvaṃ kṣaṇenai'kena paśyāti.*

[2] I. 39. *dharma-dhātor asaṃbhedād gotra-bhedo na yujyate.*

[3] Lha-mo Dpal-phreṅ seṅ-geḥi sgraḥī mdo (Dpal-phreṅ-gi mdo).

[4] Ye-śes-snaṅ-ba-rgyan-gyi mdo.

[5] De-bzin-gśegs-paḥi sñiṅ-poḥī mdo.

[6] Acc. to the Grub-mthaḥ of Jam-yaṅ-zad-pa the fundamental Sūtras of the Yogācāras are three in number, viz. the Samdhinirmocana, the Lankāvatāra, and the Ghana-vyūha (Comm. of Blo bzaṅ-dkon-mchog, Labraṅ ed. 43 a 5).

[7] Cf. the very pregnant passage of this Sūtra concerning the Supreme Buddha (quoted in my Introduction to the Uttaratantra, p. 109).

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[1] Conception of Buddh. Nirvaṇa, p. 34. The Tibetan tradition maintains that Asaṅga was, as regards his main standpoint, a Mādhyamika-Prāsangika (Dbu-ma thal-ḥgyur-ba), and that he has composed his Yogācāra works only for the sake of helping (*anugrahārtham=rjes-su-gzuṅ-baḥi don-du*) those who are incapable of mastering the profound Doctrine of pure Monism and require a compromising interpretation.

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Abbreviations Ti=Tibetan; To=Tōhkhu; p=page. *Abhidharmasamuccaya* Ti : To number 4049, p. 5550.

Abhisamayālaṁkāra-nāma-prajñāpāramitā updeśa śāstra
Ti : To number 3786, p. 5525.

Abhisamayālaṁkāra-vrtti-piṇḍārtha
Ti : To number 3795, p. 5193.

Aṣṭādaśāsahasrikā-prajñāpāramitā-sūtra
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INDEX

Technical Terms and Expressions

Sanskrit-Tibetan

akaniṣṭha=ḥog-min, the eighth sub-div. of the region of the fourth *dhyāna* in the *rūpa-dhātu*, the highest of the Ethereal Spheres and the abode of the Body of Bliss (*saṃbhoga-kāya*) of the Buddha, *41*, *52*.

akṛtrima-anubhava=bcos-min-gyi myoṅ-ba, true unartificial feeling (of the desire of becoming delivered from Saṃsāra), *17*.

akliṣṭa-ajñāna=mi-śes ñon-moṅs-min, ignorance which is not influenced by defiling forces,—exists with the Śrāvaka and Pratyekabuddha Arhat, *26*, *27*.

akliṣṭa-tamas=ñon-moṅs-pa-can ma-yin-paḥi mun-pa, syn. of *akliṣṭa-ajñāna*, q.v., *26*.

acalā=mi-gyo-ba, "the Motionless,"—the eighth Stage ofthe Bodhisattva, *38* (conn. with *bhāvanā-mārga*), *50* (*nimitta-ābhoga-akampatvād acalā*).

atapa=mi-gduṅ-ba, the fifth sub-div. of the region of the fourth *dhyāna* in the *rūpa-dhātu*, *52*.

atyanta-viśuddha-bhāvanā-mārga=śin-tu-rnam-dag-gi sgom-lam, the Path of Conc. Contempl. as the attainment of perfect purity (cf. *viśuddhi-lakṣaṇabhāvanā-mārga*), *38*.

advaya-eka-kṣaṇa-abhisaṃbodha (or *kṣaṇika-prayoga*)*=gñis-su-med-paḥi skad-cig-maḥi sbyor-ba*, the momentary intuition of the pure monistic principle or of non-duality,—the fourth topic of Eka-kṣaṇa-abhisaṃbodha-adhikāra (Kār. VII. 5), *73*.

adhama-puruṣa=syes-bu chuṅ-ṅu "the individual of the lowest order," i.e. the ordinary worldly being, *13*,

adhigama-mahattva=rtogs-pa chen-poñid, the greatness in the cognition of the Truth,—the third of the 3 *uddeśas*, *79*.

adhimātra=chen-po, great, highest, *17* (sub-div. of the Śrāvaka's *saṃbhāra-mārga*), 18 (sub-div. of the Śrāvaka's *prayoga-mārga*), 21 (sub-div. of the Śrāvaka's *bhāvanā-mārga*), 30, 33 (sub-div. of the Mahāyānistic *prayoga-mārga*).

adhimātra-agra-dharma=chos-inchog-chen-po the highest sub-div. of the Degree of Highest Mundane Virtues (*laukika-agra-dharma*, q.v.), *77*.

adhimātra-adhimātra=chen-poḥi chen-po, the grossest of the gross or the highest of the high, secondary sub-div. of *bhāvanā-heya-kleśa* and *bhāvanā-mārga* (ref. to the Śrāvaka's *bhāvanā-mārga*), *22*, *23*.

adhimātra-madhya=chen-poḥi ḥbriṅ-pa, the intermediate of the gross or of the highest,—secondary sub-div. of *bhāvanā-heya-kleśa* and *bhāvanā-mārga* (ref. to the Śrāvaka's *bhāvanā-mārga*), *22*.

adhimatra-mṛdu=chen-poḥi chuṅ-nid, the most inferior of the gross or of the highest,—secondary sub.-div. of *bhāvanā-heya-kleśa* and *bhāvanā-mārga* (ref. to the Śrāvaka's *bhāvanā-mārga*), *22*.

adhimukti=mos-pa, Faith,—refers to the *sāsrava-bhāvanā-mārga*, *38*, *66* (ditto, see *adhimukti-lakṣaṇa-bhāvanā-mārga*).

ndhimukhti-carya-bhūmi=mos-pas-spyod-phḥi sa, the Stage of Action in Faith,—synonym of *prayoga-mārga*, q. v., *32*, *46*, *76*, *77*.

adhimukti-lakṣaṇa-bhāvanā-mārga=mos-pa (*ḥi mtshan-ñid-kyi*) *sgom-lam*, the Māh. Path of Conc. Contempl. char. by Faith,—the sixth topic of Mārga-jñatā-adhikāra (Kār. II. 16), *66*.

adhyāśaya=lhag-paḥi bsam-pa, the highest altruistic tendency of the Bodhisattva. *30*.

adhva-samatā-jñāna-abhāvāt=dus gsum-mñam-pa-ñid-du-śes-pa-med-paḥi phyir, owing to the absence of the knowledge of the equality (relativity) of present, past, and future,—refers to the Hin. *sarva-jñatā*, *67*.

anabhilāpya=brjod-du-med-pā, inexpressible or unutterable, the elements in their crude form, without the imputations of essence, quality, &c. (ref. to *paratantra-laksaṇa*), *83*.

anabhraka=sprin-med, first sub-div. of the region of the fourth *dhyāna* in the *rūpa-dhātu*, *52*.

anātmaka=bdag-med, impersonality, or impersonal,—the fourth aspect of *duḥkha-satya*, q.v. *16*.

anābhogyam=lhun-gyis-grub-par, miraculously, without effort,—the activity of the Bodhisattva beginning with the seventh Stage, *50.*

anāsrava(*=zag-pa med-pa*), uninfluenced by defiling agencies, 34, 35, 38, (*nirhāra* and *atyanta-viśudhi* in the Māh. *bhāvanā-mārga*).

anāsrava-dharma=zag-med-kyi-chos the elements uninfluenced by defiling agencies: intuited by *eka-kṣaṇa-abhisaṃbodha, 72.*

anāsrava-dhātu=zag-pa-med-paḥi dbyins, the Unaffected of Undefiled Sphere, *26, 29.*

anitya=mi-rtag-pa, Evanescence,—the first aspect of *duḥkha-satya*, q.v., *16.*

animitta=mtshan-ma-med-pa, absence of differentiation or of the characteristic marks of the separate elements in the aspect of the Absolute—cogn. on the seventh Stage, *50.*

aniyata-gotraka=rigs ma-nes-pa, the individual who is possessed of the Element of the Lineage of an idenfinite character,—the Śrāvaka or Pratyekabuddha Arhat who subsequently enters the Mahāyānistic Path, *29.*

aniruddha=ma-ḥgag-pa, not disappearing. Characteristic of the elements of existence acc. to the Prajñā-pāramitā, *5, 82.*

anugrāhartham=rjes-su-gzun-baḥi don-du, "for the sake of helping of assisting." Acc. to the Tib. tradition, the Yogācāra works of Asaṅga were composed for the sake of assisting those for whom the teaching pure Monism is too difficult, *89.*

anutpanna—ma-skyes-pa, not liable to origination. Characteristic of the elements of existence acc. to the Prajñā-pāramitā, *5, 82.*

anupūrva-abhisamaya=mthar-gyis-paḥi mnon-rtogs, the Process of Illumination as a progressive contemplation,—the third of the 4 Methods of Realization (*catvāraḥ prayogāḥ*), *56, 60, 62, 63,* (its result is *eka-kṣaṇa-abhisaṃbodha*), 71 (*Anupūrva-abhisamaya-adhikāra*), *78.*

anupūrva-prayoga=mthar-gyis-sbyor-ba synonym of *anupūrva-abhisamaya, 57.*

anumāna=rjes-su-dpag-pa (*=rjes-dpag*); inference, *17.*

anumoda=rjes-su-yi-raṅ-ba, the feeling of delight,—relates to the *sāsrava--bhāvanā-mārga, 38, 66* (ditto; the ninth topic of Mārga-jñatā-adhikāra,—Kār. II. 24).

anuloma-vilomam=lugs-mthun daṅ lugs-mi-mthun-la, in the direct and the reverse order—the 12-membered formula of functional dependence (*dvā-daśāṅga pratītya-samutpāda*) is contemplated in such a manner during the *siṃha-vijṛmbhita-samādhi* q. v., *75.*

anuvyañjana=vyañjana, 41, 73 (intuited by *eka-kṣaṇa-abhisaṃbodha*).

anta-grāha-dṛṣti—mthar-ḥdzin-gyi lta-ba, extreme views, 46 (removed on the first Stage of the Bodhisattva), *47, 48* (the innate form removed on the remaining 9 Stages).

antya-cakra=ḥkhor-lo tha-ma, the last (Swinging of) the Wheel of the Doctrine, i.e. *paramārtha-viniścaya-dharma-cakra*, q. v. 81.

aṇvaya eṣa ārya-dharmāṇāṃ=ḥdi-ni ḥphags-paḥi chos-rnams-kyi rjes-su-ḥgro-ba, "it accompanies all the saintly attributes",—char. of *duḥkhe dharma-jñāna-kṣānti* and *duḥkhe dharma-jñāna, 35.*

anvaya-jñāna=rjes-śes resulting introspective cognition (of the 4 *dharmajñāna*, q. v.),—the last group of 4 moments (in the sixteen). Are included in the *vimukti-mārga, 20, 35* (refers to the subject—*grāhāka-avabodha*, q. v).

anvaya-jñāna-kṣānti=rjes-su-śes-pāḥi bzod-pa perseverance in the introspective cognition. There are 4 forms of it, corresponding to each of the 4 principles of the Saint taken separately (*duḥkhe anv.-jñ.ks., and c.*), included in the 16 moments of *darśana-mārga, 20, 35* (refer to the object—*grāhya-avabodha*, q. v.)

apagata-pratiniyata-vastu-grahaṇa-viparyāṣa-rūpeṇa—dṅos-po so-sor-ṅes-par-ḥdzin-paḥi phyin-ci-log daṅ bral-baḥi ṅo-bos, through the removal of the error consisting in the perception of separate entities (ref. to *eka-kṣaṇa-abhisaṃbodha*). *72.*

apāya-abhāvena adhimatra-dharma-kṣamaṅāt=ṅan-ḥgro-med-pas chos-chen-po-la bzod-paḥi-phyir, "since one is able to master the profound Doctrine, without falling into Evil Births." (The last could be possible if, by hearing about the Non-substantiality of existence, one would adopt nihilistic views). Expl. of *kṣānti, 32*

apratisaṃkhyā-nirodha=so-sor-brtagsmin-gyi ḥgog-pa,—the annihilation of the defiling elements which consists in the impossibility of their originating anew (sic acc. to Abh. samuccaya). Refers to *ānantarya-mārga, 36*

apramāṇa-ābha=tshad-med-ḥod, the second sub-div. of the region of the second *dhyāna* in the *rūpa-dhātu, 58.*

apramāṇa-śubha=tshad-med-dge, third sub div. of the region of the third *dhyāna* in the *rūpa-dhātu, 52.*

abṛha=mi-che-ba, the fourth sub-div. of the region of the fourth *dhyāna* in the *rūpa-dhātu, 52* *abhijñā—mṅon-par-śes-pa*, supernatural faculty (M. Vyutp. 14.) The first five faculties are acquired on the Path of Accumulating Merit. *saṃbhāra-mārga, 16*

abhinirhāra, see *nirhāra, 38.*

abhimukhī=mṅon-du-gyur-pa, "the Proximate,"—the sixth Stage of the Bodhisattva, *37* (conn. with *bhāvanā-mārga*) *49*, *sarva-buddha-abhimukhī*).

abhisamaya= mṅon-rtogs, the process of intuition of the Truth; a synonym of *mārga 6, 7, 8, 12, 13, 44, 47.*

araṇa-dṛṣṭi=ñon-mons-med-paḥi lta-ba, the pure undefiled vision of the Śrāvaka Arhats and that of the Buddha (compared with each other in Kār. VIII. 7), *75*

arciṣmatī=ḥod-ḥphro-ba (*-can*), "the Radiant,"—the fourth Stage of the Bodhisattva, *37* (conn. with *bhāvanā-mārga*), *48* (*sakala-kleśa-indhana-jvālayā upetatvad arciṣmatī*).

artha=don, meaning,—in the sense of *pravacana-artha, 18.*

artha-abhisamaya=don mṅon-rtogs, the full cognition of the meaning (of the Doctrine),—general definition of *prayoga-mārga*, q. v. *18.*

artha-grāhaka-vikṣepa-anābhāsa (*=don-la ḥdzin-par-byed-paḥi rnam-par-gyeṅ-bar snaṅ-ba-med-pa*, without the representation produced by distraction which consists in the realistic views regarding the perceiving subject, *33*

artha-saptati=don bdun-cu, the 70 secondary topics of the Abhisamayālaṃkāra *55, 64.*

alakṣaṇatva=mtshan ñid-med-pa-ñid, the absence or the unreality of separate characteristic marks and essences, *73.*

alakṣaṇatva-eka-kṣaṇa-abhisaṃbodha (or *kṣaṇika-prayoga*)*=mtshan-ñid-medpaḥi skad-cig-maḥi sbyor-ba*, the momentary intuition of the unreality of the separate entities and their essences,—the fourth topic of Eka-kṣaṇa-abhisaṃbodha-adhikāra (Kār VII. 4),*73.*

alakaṇatva-dharma-cakra=mtshan-ñidmed-paḥi chos-ḥkhor, the Wheel of the Doctrine i.e. the teaching about the absence of a real essence with the separate elements of existence (*=madhyacakra*), *81.*

avadhāraṇa=ṅes-ḥdzin, reduction (of all the elements to the principle of Buddhahood), *87*

avavāda=gdams-ṅag, the precepts and instructions received by the Bodhisattva before entering the Path and during the course of the latter,—the second topic of Sarva-ākāra-jñātā-adhikāra,—Kār. I.

20, 21 (ten varieties), *64*, *74* (about the 20 varieties of the Congregation of Saints), *76*

avidyā=ma-rig-pa Ignorance, 46 (removed on the first Stage of the Bodhisattva) *47,48* (the innate form removed on the remaining 9 Stages).

avidyā-vāsanā=ma-rig-paḥi bag-chags, the Force of Transcendental Illusion, *26*.

avipāka-avasthāyām eka-kṣaṇa-abhisaṃbodha (or *kṣaṇika-prayoga*)=*rnam-par-smin-pa ma-yin-paḥi skad-cig-maḥi sbyor-pa* the momentary intuition of the undefiled elements which have not yet attained complete maturity,—the first topic of Eka-kṣaṇa-abhisambodha-adhikāra (Kār. VII. 1,2), *72*.

avaivartika-lingāni = *phyir-mi-ldog-paḥi rtags*, the characteristic marks of the Bodhisattva who has attained the Irretrievable State, *77* (cf. *śaikṣa-avaivartika-bodhisattva-sangha*).

aśabda=sgra-med, without being communicated by words,—the Truth as cognized by the Pratyekabuddha, *24*.

aśaikṣa—mi-slob-pa, he who is no more under Discipline, an epithet of the Arhat, *23*.

aśaikṣa-mārga=mi-slob-lam, the Path of him who is no more subjected to Discipline or the Ultimate Path, *14*, *23* (the aś.-m. of the Śrāvaka), *25*, (ditto, of the Pratyekabudha), *38* (the Mahāyānistic= the attainment of Buddhahood), *39*.

aṣṭamaka-bhūmi=brgyad-paḥi sa, the (first) Stage relating to the eight degrees of Saintliness, i.e. the 4 states of a candidate (*pratipannaka*) and of the 4 definite results (*phala-stha*). It is the third Stage of the Śrāvaka, representing his intuition at the time when he has become a candidate for Entering the Stream (*srota-āpatti-phala-pratipannaka*), *44*.

aṣṭau padārthāḥ=dṅos-po brgyad, the eight principal subjects of the Abhisamayālaṃkāra, *55*

aṣṭau vimokṣāḥ=rnam-thar-brgyad, the 8 degrees of liberation from materiality, incl. in the 110 aspects rel. to the Omnisc. of the Buddha, *69*.

asaṃskrta=ḥdus-ma-byas, unconditioned, immutable,—a char. of the *gotra*, *27*.

asaṃkhya=graṅs-med, "Immeasurable period" of aeons; acc. to the Abh. kośa., &c. the term *asaṃkhya* indicates the number 1,000.000. 000.000.000.000.000.000.000.000.000.000.000.000.000.000.000 (sic!), *54*. (Three or thirty-two such periods are necessary for the attainment of Buddhahood.)

asaṃbheda=dbyer-med, absence of differentiation, ref. to *dharma-dhātu* (Kār. I, 39), *28*, *88*.

ā-bhavāgrād anuparata-prabandha=srid-rtseḥi bar-du rgyun-mi-chad-pa, with an uninterrupted stream of existence up to the highest point of the Phen. World,– char. of *nirmāṇa-kāya*, *42*.

ākāra=rnam-pa, aspect, 37 (of the Mah. *prayoga-mārga* and its degrees), *59* (the 173 aspects of the 3 forms of Omniscience), *60* (ditto), *61* (ditto), *65*, (the aspects of *nirvedha-bhāgīya* or *prayoga-mārga*), *68* (the 173 aspects of the 3 kinds of Omniscience,—the first topic of Sarva-ākāra-abhisaṃbodha-adhikāra, Kār. IV. 1–5), *75*,*77* (the aspects of prayoga-mārga), *78*.

ākāśa-ānantya-āyatana=nam-mkhaḥ mthaḥ-yas-kyi skye-mched, the Sphere of Infinite Space,—first division of *ārūpya-dhātu*, *22*.

ākiṃcanya-āyatana=ci-yaṅ-med-paḥi skye-mched, the Sphere of Absolute Voidity or Nothingness,—third division of *ārūpya-dhātu*, *22*.

āgantuka-mala=glo-bur-gyi dri-ma, the accidental or casual obscurations, *40*.

ādarśa-jñāna=me-loṅ lta-buḥi ye-śeṣ, the Div. Wisdom of the Buddha resembling a mirror, *40*,*41* (relates to *jñāna-dharma-kāya*).

ādikarmika-bhūmi=las-daṅ-po-paḥi sa, the Stage of Preliminary Activity, a synonym of *saṃbhāra-mārga*, q. v., *17*, *30*, *46*.

ādi-śanta=gzod-ma-nas zi-ba, quiescent from the outset,—the elements as demonstrated in the *madhya-cakra*, *82*

ādhāra=rten, basis, foundation, substratum, *27*.

anāgamin = phyir-mi-ḥoṅ-ba, he who returns no more,—the Saint who has attained the third result, through the removal (on the *bhāvanā-mārga*) of the ninth form of defilement, peculiar to the World of Carnal Desire ((*kāmāvacāra-navama-kleśa-prakāra-prahāṇāt*), *45*.

ānantarya-mārga = bar-chad-med-lam, "the Unimpeded Path," the first degree of *samāhita-jñāna*. It is the knowledge which directly removes the defiling forces (Abh-vyākh), *20*, *22* (contained in the Śrāvaka's *bhāvanā-mārga*), *23*, *25*, (on the Path of the Pratyekabuddha), *33* (the Mahāyānistic), *35* (acc. to the Abh. ālokā it does not include the *anvaya-jñāna-kśāntayaḥ*), *36*.

ānantarya-mūrdha-prayoga = bar-chad-med-paḥi rtse-sbyor, the "unimpeded" Culminating Process of Intuition at the end of the Path (cf.

ānantarya-samādhi), identical with *eka-kṣaṇa-abhisaṃbodha* (Kār. V. 37-39a, b, c), *71*.

ānantarya-samādhi = *bar-chad-med-paḥi tiṅ-ṅe-ḥdzin*, the "unimpeded state of transic meditation," directly preceding the Path of Illumination (*darśana-mārga*) *19*, *32*, *33* (on the Path of the Bodhisattva, directly preceding *darśana-mārga*), *62* (the state of Transic Meditation directly preceding the attainment of Budhahood; syn. of *ānantarya-mūrdha-prayoga*), *71* (ditto; the seventh topic of Mūrdha-abhisamaya-adhikāra).

ābhāsvara = *ḥod-gsal*, the third sub-div. of the region of the second *dhyāna* in the *rūpa-dhātu*, *52*.

āyatana (= *skye-mched*), the 12 bases of cognition, *82*.

ārūpya-dhātu = *gzugs-med-khams*, the Immaterial Sphere, *21*, *22*, *52*.

ārūpya-samāpatti = *gzugs-med-kyi sñomsḥjug* = *catasra ārūpya-samāpattayaḥ*, q.v., *69* (incl. in the 110 aspects rel. to the Omnisc. of the Buddha).

ārya = *ḥphags-pa*, the Saint, he who possesses a direct knowledge of the Truth, *17*.

ārya-mārga = *ḥphags-paḥi-lam*, the Path of a Saint,—the last 3 sub-div. of the Path, i.e. *darśana-mārga*, *bhāvanā-mārga* and *aśaikṣa-mārga* *14*, *19*, *46*.

ālambana = *dmigs-pa*, object *32* (of the Mah. *prayoga-mārga* and its degrees), *65* (the object or sphere of the Mahāyānistic Activity,—all the elements of existence classified into 11 varieties. The fifth topic of Sarva-ākāra-jñātā-adhikāra, Kār, I. 40, 41), *77* (the objects of *nirvedha-bhāgīyā*), *78* (the sphere of the Mah. Activity as common to all the sub-div. of the Path).

ālaya-vijñāna = *kun-gzi rnam-par-śes-pa*, the "Store-Consciousness." *85*, *86*, *87*.

āloka-labdha = *snaṅ-ba thob-pa*, attainment of the light of Transcendental knowledge on the Degree of Heat (*ūsmagata* q. v.), *18*, *33* (on the Mahāyānistic Path).

āloka-labdho nāma samādhi = *snaṅ-ba thob-pa zes-bya-baḥi tiṅ-ṅe-ḥdzin*, the same as *āloka-labdha*, *33*.

īṣat-spaṣṭa-jñāna-āloka = *ye-śes-kyi snaṅ-ba cuṅ-zad gsal-ba*, "the slightly clear light of knowledge, obtained on the Degree of Heat" (*ūṣmagata* q. v.) *31*, *33*.

ucchvāsita-bhāva-abhiniveśa-nimitta = *dṅos-por mṅon-par-zen-paḥi ḥkhrul-baḥi mtshan-ma bsal-ba*, those who have done away with the differentiation of separate entities which is an error produced by preconceived realistic views,—an epithet of the Bodhisattvas, *68*.

uttrasta-mānasāḥ = *skrag-paḥi yid-can* with minds full of fear,—char. of the Śrāvaka and Pratyekabuddha Arhats, *26*.

utpatti-niḥsvbhāvatā = *skye-ba ṅo-bo-ñid-med-pa*, the unreality from the point of view of origination. Acc. to the Yogācāras it refers to *paratantra-lakṣaṇa*, i.e. the elements in their causally dependent aspect, *83*.

uddeśa = *ched-du-bya-ba*, the final goal of the Mahāyānistic Activity. Is of 3 kinds viz. (1) the greatness of intellectual power owing to which one is superior to all other living beings (*sarva-sattva-agratā-citta-mahattva*), (2) the greatness in the removal of the Obscurations (*prahāṇa-mahattva*) and (3) the greatness in the cognition of the Truth (*adhigama-mahattva*). The sixth topic of Sarva-ākāra-jñatā-adhikāra (Kār. I. 42), *65*, *78*, *79*.

unmūlitā-draya-pratibhāsa-vāsana = *gñis-su snaṅ-baḥi bag-chags druṅ-phyuṅ-ba*, the Bodhisattva who has eradicated the force of illusion which produces a representation of subject and object,—ref. to *advaya-eka-kṣaṇa-abhisaṃbodha*, *73*.

upādāna-skandha = *ṅe-ḅar-len-baḥi phuṅ-po*, the (5) groups of elements constituting an ordinary individual, *73*.

upāya-kauśala-prayoga =*thabs-mkhas sāyor-ba*, the action of the Bodhisattva on the last three Stages, skilful and free from effort,—the eleventh topic of Sarva-ākāra-abhisaṃbodha-adhikāra (Kār. IV. 62, 63), *70*.

upāya-pāramitā = *thabs-kyi pha-rol-tu-phyln-pa*, the Transc, Virtue or the Climax of Skill, *50* (predom. on the seventh Stage of the Bodhisattva).

uru-karuṇā-prajñā-vaikalyena = *sñin-rje chen-po daṅ-śes-rab daṅ-bral-bas*, being deprived of Great Commiseration and Highest Wisdom, *26*.

ūrdhva-abhisamaya = *rjes-la mṅon-rtogs*, the subsequent intuition of the Truth, definition of *bhāvanā-mārga*, *21*.

ūṣmagata = *dro-bar-gyur-pa* (= *drod*), the Degree of Heat, the first sub-div. of the Path of Training (*prayoga-mārga* q.v.), *18* (the D.

of H. on the Path of the Śrāvaka), *24*, *31* (*nirvikalpa-jñana-agni-pūrvarūpatvāt*, & c. q.v.), *33* (on the Path of the Bodhisattva) *54*, *56*, *62* (the first degree of *mūrdha-abhisamaya*).

ūṣmagata-murdha-prayoga = *drod rtse-sbyor*, the Culminating Process of intuition on the Degree of Heat (cf. *linga*), *70*.

eka-kṣaṇa-abhisaṃbodha = *skad-cig gcig-paḥi mṅon-par-rdzogs-par byaṅ-chub-pa*, the momentary intuition at the end of the Path, *39*, *57* (the fourth of the 4 Methods of Realization), *60*, *63*, (the result of *anupūrva-abhisamaya*), *71*, (identical with *ānantarya murdha-prayoga*), *72*, (= Eka-kṣaṅa-abhisaṃbodha-adhikāra), *73*.

eka-jāti-pratibaddha = *skye-ba gcig-gis thogs-pa*, "separated (from Enlightenment) by one birth,"—the Bodhisattva before the attainment of Buddhahood, *38*.

eka-mahāyāna-samavasaraṇa-deśanā = *theg-pa-chen-por gzol-bar bśad-pa*, the teaching that all the Vehicles (i.e. the Paths to Salvation) have their final issue in the Mahāyānistic Nirvāṇa (cf. *eka-yāna*), *26*.

eka-yāna = *theg-pa gcig*, the Unique Vehicle, the teaching that the final Nirvāṇa is only that of the Buddha, *26*.

aupacārikī prajñā-pāramitā = *śer-phyin btags-pa-pa*,—*prajñā-pāramitā* in the metaphorical sense, i.e. as the Path and as the text of the Sūtras, *6*.

kapāṭa-pidhāna = *sgo bcad-pa*, "shutting the door" (behind the thieves),—refers to *vimukti-mārga*, *36*.

karma = *las*, acts, deeds,—the Biotic Forces which condition the *saṃbhoga-kāya*, *41*.

karma-vaśitā = *las-la dbaṅ-ba*, the Controlling Power over one's deeds or over the Biotic Force. *51*.

kalpanā = *rtog-pa*, constructive thought, *21*.

kalpita = *btags-pa*, imputed, the elements as differentiated into the subjective and the objective, *86*.

kāma-dhātu = *ḥdod-khams*, the World of Carnal Desire or of Gross Bodies, 23 (the first 4 kinds of *kṣānti*, i.e. *dharma-jñāna-kṣānti* and the first 4 kinds of *jñāna*, i.e. *dharma-jñāna* refer to it acc. to the Abh. kośa), *21*, *43*, *46*.

kāmāvacara = *ḥdod-pa-na spyod-pa*, relating to the World of Gross Bodies or of Carnal Desire *45*, *48*.

kāya-citta-praśrabdhi = *lus daṅ sems śiṅ-tu sbyaṅs-pa*, the feeling of bodily and mental ease accompanying the state of perfect mental quiescence (*śamatha* q.v.) *15.*

kārikā = *tshig-leḥur-byas-pa*, metrical aphorism, *6-7.*

(1) *kāritra* = *byed-pa*, the functions (of *bhāvanā-mārga*, cf. *bhāvanā mārga-kāritra*), *38.*

(2) *kāritra* = *phrin-las*, the (27 varieties of the) Activity of the Cosmical Body, the fifth topic of Dharma-kāya-adhikāra (Kār. VIII. 34-40), *74.*

kāritra-lakṣaṇa (*ekādaśa kāritra-lakṣaṇāni*) = *byed-paḥi mtshan* (*bcu-gcig*), the 11 char. of the Boddhisattva's Activity on the Path (Kār. IV. 27, 28), *69.*

kṛtāvi-bhūmi = *byas-pa rtogs-paḥi sa*, the Stage where one has the full notion that one has terminated the course of training on the Path,—the seventh Stage of the Śrāvaka, that of the Śrāvaka Arhat, *45.*

kṛtya-anuṣṭhāna-jñāna = *bya-ba sgrubpaḥi ye-śes*, the active Wisdom of the Buddha working for the weal of the living beings, *40*, *42* (rel. to *nirmāṇa-kāya*),

kṛpayā na śame sthitiḥ = *sñiṅ-rjes-zi-la mi-gnas-pa* (Kār. I. 10), non-abiding in the (egoistic, Hīn.) Nirvāṇa, owing to Great Commiseration; ref. to *śama-apratiṣṭhita-mārga-jñatā*, q.v. 67.

kṛpā-prajña-vaikalyāt = *sñiṅ-brtse-ba daṅ śes-rab daṅ-ḥbral-baḥi-phyir*, owing to the absence of Commiseration and Highest Wisdom,—ref. to *phala-bhūta-mātur dūrī-bhūta-vastu-jñāna, 67.*

kleśa = *ñon-moṅs*, defilement, defiling forces, *20, 23, 34.*

kleśa-āvaraṇa = *ñon-moṅs-kyi sgrib-pa* (= *ñon-sgrib*), the Obscuration of Moral Defilement, *29.*

kleśa-prahāṇa-prāpter avadhārakaḥ, that which gives complete certainty as regards the removal of the defiling forces,– a characteristic of *vimukti-mārga, 20.*

kṣaṇika-prayoga = *skad-cig-maḥi sbyor-ba*, syn. of *eka-ksaṇa-abhisaṃbodha, 57.*

kṣānti=*bzod-pa*, (1) the Degree of Steadfastness, the third sub. div. of the Path of Training (*prayoga-mārga*, q. v.), *18* (the D. of St. on the Path of the Śrāvaka); *31, 32,* (*apāya-abhāvena adhimātra-dharma-kṣamaṇāt kṣāntigatam*, q.v.), *33,* (on the Path of the

Bodhisattva) *53, 54*. (2) In the *dharma-jñāna-kṣānti* and *anvaya-jñāna-kṣānti*, q.v.

kṣānti-pāramitā = *bzod-paḥi pha-rol-tu phyin-pa*, the Transc. Virtue or the Climax of Patience, Forbearance, or Steadfastness, *48*, (predominant on the third Stage of the Bodhisattva).

kṣāntigata-mūrdhr-prayoga = *bzod-paḥi rtse-sbyor*, the Culminating Process of Illumination on the Degree of Steadfastness (cf. *nirūḍhi*), *70*.

kṣetra-śuddhi-prayoga=*ziṅ-dag-sbyor-ba*, the purification of the Sphere or the World of future activity as a Buddha, *50, 70* (the tenth topic of Sarva-ākāra-abhisaṃbodha-adhikāra, Kār. IV. *61*).

khaḍga-viṣāṇa-kalpa=*bse-ru lta-bu*, the solitary Pratyekabuddha, *25, 53* (brings to accompl. the Accumul. of Merit during 100 aeons).

guṇa=*yon-tan*, the (14) merits acquired during the process of meditation, the third topic of Sarva-ākāra-abhisaṃbodha-adhikāra (Kār. IV. 12a, b), *69, 78*.

gotra=*rigs*, the element of the Lineage (of the Buddha). Synonyms : *dhātu* and *tathāgata-garbha*, q.v, *27, 28, 40, 66* (cf. *mārga-jñatā-angāni*), *78* (as a point common to all the Paths), *88* Cf. *pratipatter ādhāraḥ prakṛtistham gotram.*

gotra-bhūmi=*rigs-kyi sa*, the Stage (of certainty in regard) of the Spiritual Lineage,—the second Stage of the Śrāvaka, idont. with the Śr's *prayoga-mārga, 44*.

gotra-bheda=*rigs tha-dad*, a difference in the element of the Lineage. Is inadmissible acc. to the Abhisamayālaṃkāra (Kār. I. 39), *28, 88*.

gotreṇa vyāptāḥ=*rigs-kyis khyab-pa*, pervaded by the element of the Lineage of Buddhahood, 2*8*.

grāhaka-avabodha=*ḥdzin-pa rtogs-pa*, the cognition of the subjective part,—char. of *anvaya-jñāna-kṣānti* and *anvaya-jñāna, 35*.

grāhya-avabodha= *gzun-ba-rtogs*, the perception of the objective part,—char. of *dharma-jñāna-kṣānti and dharma-jñāna*, q.v., 35·

grāhya-grāhaka=*gzuṅ-ḥdzin*, subject and object. Not differentiated in prajñā-pāramitā, 6, 73.

grāhya-grāhaka-ākāreṇa kalpitatvāt=*gzun-ba daṅ ḥdzin-paḥi rnam-pas btags-paḥi phyir*, being imagined as having the character of subjective and objective (cf. *vikalpita*), *86*.

grāhya-grāhaka-vikalpa=*gzuṅ-ba daṅ ḥdzin-paḥi rnam-par-rtog-pa*, the imputation of the reality of subject and object, 74.

grāhya-dharma-nairātmya=gzuṅ-ba chos-kyi bdag-med, the unreality of the external world,—the principal object of cognition of the Pratyekabuddha, *25*.

catasra ārūpya-samāpattayāḥ=gzugs-med-kyi sñoms-ḥjug bzi, the 4 degrees of mystic absorption in the Immaterial Sphere (*ākāśa-ānantya-āyatana, vijñāna-ānantya-āyatana, ākiṃcanya-āyatana* and *naiva-sanjña-na-asaṃjña-āyatana* or *bhavāgra*, q.v.), *43*.

catuḥ-satya-dharma-cakra=bden-bziḥi chos-ḥkhor, the Wheel of the Doctrine, i.e. the teaching about the 4 Truths or Principles of the Saint (=*prathamacakra*), 81.

catur-mahārāja-kāyikāḥ=rgyal-chen bziḥi ris, the denizens of the Sphere of the 4 Great Guardian Kings,—the lowest of the regions of the gods in the *kāma-dhātu*, *52*.

catvāraḥ prayogāḥ=sbyor-ba bzi, the 4 Methods of Realization of the 3 kinds of Omniscience,—*sarva-ākāra-abhisaṃbodha* (1), *mūrdha-abhisamaya* (2), *anupūrva-abhisamaya* (3), and *ekā-ksaṇa-abhisaṃbodha* (4) q.v.. *56*.

catvāri ārya-satyāni=ḥphags-paḥi bdenpa bzi, the 4 Truths or Principles of the Saint, 12, 16-17 (their sixteen aspects), 33 on the Mah. Path).

catvāri dhyānāni=bsam-gtan bzi, the 4 Degrees of Trance in the Sphere of Pure Matter (*rūpa-dhātu*), 22, 43.

catvāri vaiśāradyāni=mi-ḥjigs-pa bzi, the 4 kinds of Interpidity of the Buddha (M. Vyutp. 8 and Uttar. Transl. p. 260), *41* (relate to *jñāna-dharmakāya*).

caryā-bhūmi=adhimukti-caryā-bhūmi, q.v., 54.

cala-kuśala-mūla-mūrdhatvāt=dge-baḥi rtsa-ba gyo-baḥi rtse-ma yin-paḥi phyir, "being the Climax, the culminating point of the growth of the roots of virtue that were unsteady before,"—expl. of the term mūrdhagata, 31.

citta-mātra-avasthānena=seme-tsam-du gnas-pas, "by assuming the idealistic standpoint" (lit. that of mere consciousness), 33 (ref. to the Degree of Steadfastness-*kṣānti* of the Mah. Path).

citta-saṃsthiti=sems-kun-tu-gnas-pa, the complete stabilization of the mind,—the fourth topic of Mūrdha-abhisamaya-adhikāra=*laukika-agra-dharma-mūrdha-prayoga* (Kār. V. 4), *71*.

cintāmayi prajñā=bsam-pa-las-byuṅ-baḥi śes-rab, analytic wisdom which is the result of investigation, *18*, *caura-nīṣkāsana=rkun-ma phyuṅ-ba*, "the expulsion of the thieves,"—refers to *ānantarya-mārga, 36*.

cyuti-citta-anantaram=ḥchi-ḥpho-baḥi sems de-ma-thag-tu, directly after the termination of life (in the 3 Spheres of Worldy Existence), *26*.

janma-nirmāṇa-kāya=skye-baḥi sprulsku, the App. Body as assuming different states of existence in the form of various living beings, *42*.

jiva, the individual soul acc. to Vedānta, *28*.—The awakening of it to life is spoken of in the Vedānta literature in a similar form as the awakening of the *gotra* or *dhātu* with the Buddhists. Cf. Gauḍapāda, Kārikās on the Māṇḍukya-upaniṣad, *anādi-māyayā supto yadā jivaḥ prabudhyate*.

jñāna=ye-śes, Transcendental Wisdom and intuition, a synonym of the Path, *13*.

jñāna-āloka=ye-śes-kyi snaṅ-pa, the light of Transcendental Knowledge, *18*, (first obtained on the Degree of Heat, *ūṣmagata* q.v., *33* (on the Mah. *prayoga-mārga*).

jñāna-dharma-kāya=ye-śes-chos-sku, the Body of Absolute Wisdom of Buddha; manifests itself in the form of the 10 Powers (*daśa balāni*), &c., *41*, *42*, *74* (the second topic of Dharmakāya-adhikāra and synonym of *sarva-ākāra-jñatā*; Kār. VIII. 2—6).

jñāna-pāramitā=ye-śes-kyi pha-rol-tu-phyin-pa, the Transc. Virtue or the Climax of Divine Transcendental Wisdom, *51* (predom. on the tenth Stage of the Bodhisattva).

jñāna-laksaṇa (*asṭa-catvarimṃśaj-jñāna-laksaṇa*)*=śes-mtshan* (*zé-brgyad*), the 48 varieties of knowledge which characterize the Path (Kār. IV. 14—22), *69*.

jñāna-vaśitā=ye-śes-la dbaṅ-ba, the Controlling Power of Transcendental Wisdom, *50*.

jñeya-āvaraṇa=śes-byaḥi sgrib-pa (*=śes-sgrib*), the Obscuration of Ignorance. Acc. to the Mādhyamikas it consists in the differentiation of subject and object and of Saṃsāra and Nirvāṇa as two separate entities, *29*, *47* (the 108 forms removed on the first Stage of the Bodhisattva).

tattva-artha-ekadeśa-praviṣṭo nāma samādhi=de-kho-na-ñid-kyi don-gyi phyogs-gcig-la zugs-paḥi tiṅ:ṅe-ḥdzin, the state of transic meditation during which one penetrates into one side of the Absolute Truth, i.e. the unreality of the external world (*=ksāṇti* on the Mah, *prayoga-mārga*), *33*.

tathāgata-garbha=*de-bzin-gśegs-paḥi sñiṅ-po*, the Essence of Buddhahood,—synonym of *gotra* and *dhātu*, q.v., *27*, *28*, *40*, *88*.

tathāgata-yāna-abhisamaya-gotra=*debzin-gśegs-paḥi theg-pa mṅon-par-rtogs-paḥi rigs*, the lineage (or family of the Saints) who are possessed of the intuition peculiar to the Vehicle of the Buddhas, i.e. Mahāyāna, 14.

tanū-bhūmi=*bsrab-paḥi sa*, the Stage of Refinement, the intuition of the *sakṛd-āgāmin*, the fifth Stage of the Śrāvaka, 45.

tisraḥ sarvajñatāḥ=*thams-cad-mkhyenpa gsum* (*mkhyen-gsum*), the 3 kinds of Omniscience, i.e. *sarva-ākāra-jñatā*, *mārga-jñatā*, and *sarva-jñātā*, q.v., *55*.

tiksṇa-indriya=*dbaṅ-rnon*, possessed of acute faculties, characteristic of the Arhat who has removed all the Obscurations simultaneously, *24*.

tuṣita=*dgaḥ-ldan*, the fourth region of the gods in the *kāma-dhātu*, *52*.

tyāga-anusmṛti=*gtoṅ-ba rjes-su-dran-pa*, the act of mindfulness concentrated upon the resignation (to worldly properties),—the eleventh topic of Anupūrva-abhisamaya-adhikāra, *72*.

trayastriṃśa=*sum-cu rtsa-gsum*, the region of the 33 gods,—the second in the *kāma-dhātu*, *52*.

tri-sarvajñatā-dharmāṇām anuttarā paripūriḥ=*thams-cad-mkhyen-pa-ñid gsum-gyi chos-rnams yoṅs-su-rdzogs-pa bla-na-med-pa*, the highest and full accomplishment of all the elements characterizing the 3 forms of Omniscience,—refers to *nirūdḥi*, q.v., *70*.

tri-sarvajñatā-vaśitārtham=*thams-cad-mkhyen-pa-ñid gsum-la dbaṅ-du-bya-baḥi-phyir*, in order to attain a dominating position in regard of the 3 kinds of Omniscience,—the aim of *sarva-ākāra-abhisaṃbodha*, q.v,, *56*, *60*, *61*.

triṇi vimokṣa-mukhāni=*rnam-thar sgo gsum*, the 3 Media or Gates of Liberation (*śūnyatā*, *animitta*, and *apraṇihita*, M. Vyutp. 73), incl. in the 110 aspects relating to the Omniscience of the Buddha, *69*.

trīṇi lakṣaṇāni=*mtshan-ñid gsum*, the three aspects of Reality acc. to the Yogācāras, i.e. *parikalpita-laksaṇa*, *paratantra-laksaṇa* and *pariniṣ-panna-laksaṇa*, q.v., *5*.

traiyadhvika dharma=*anutpāda-ākāreṇa tulyatā-avabodhāt*=*dus-gsum-paḥi chos-rnams skye-ba-med-paḥi rnam-pa mñam-pa-ñid-du rtogs-pas* owing to the cognition of all the elements of existence relating to the present, past, and future as being unique and undifferentiated (lit. equal), in the sense of not being liable to origination, *67.*

dayām ārabhya dhāraṇi-paryantena=brtse-ba-las brtsams-nas gzuṅs-kyi bardu, "beginning with Commiseration and ending with memory" (=*karuṇā-sambhāra, dāna-sambhāra, śila-sambhāra, kṣānti-saṃbhāra, vīrya-sambhāra, dhyāna-sambhāra, prajñā-saṃbhāra, śamatha-saṃbhāra, vipaśyanā-sambhāra, yuganaddha-mārga-saṃbhāra, upāya-kauśala-sambhāra, jñāna-saṃbhāra, pyṇya-sambhāra, mārga-sambhāra*, and *dharaṇi-sambhāra* of *saṃbhāra-prati-patti*), 77.

darśana-bhūmi=mthoṅ-baḥi sa, the Stage of Illumination, the intuition of the Śrāvaka who has attained the result of Entering the Stream (*darśana-bhūmiḥ srota-āpannasya*), the fourth Stage of the Śrāvaka, *44.*

darśana-mārga=mthoṅ-lam, the Path of Illumination, the third main sub-div. of the Path and the first sub-div. of the Path of a Saint (*ārya-mārga*), *14*, *19*, (the P. of Ill. of the Śrāvaka), *24* (with the Pr. buddha), *28* (def. acc. to Skabs), (37 the Mah.), *33*, *44*, *45*, *68* (the ninth topic of Sarva-jñatā-adhikāra, Kār. III. 11—15), *77.*

darśana-mārga-mūrdha-prayoga=mthoṅ-lam rtse-sbyor, the Culminating Process of Intuition on the Path of Illumination,—the fifth topic of Mūrdha-abhisamaya-adhikāra (Kār. V. 5—22), *71.*

daśa balāni=stobs bcu, the 10 Powers of the Buddha (cf. M. Vyutp. 7 and Uttaratantra, Transl. p. 259, 260), *41* (relate to the *jñāna-dharma-kāya*).

daśa-bhūmi-praviṣṭa-mahā-boddhisattva=sa bcu-la zugs-paḥi byaṅ-chub-sems-dpaḥ chen-po, the Great Bodhisattvas who abide on the 10 Stages and form the retiune of the *sambhoga kāya*, *41.*

daśa-bhūmi-sambhara=sa bcuhi tshogs, the Accumulation of the virtuous elements on the ten Stages of the Bodhisattva,—one of the forms of *sambhāra-pratipatti* (=*parikarman*, q.v.), *74.*

daśa vaśitāh+dbaṅ bcu, the 10 Controlling Powers (M Vyut, 27), secured on the eighth Stage of the Bodhisattva, *50.*

dāna-pāramitā=sbyin-paḥi pha-rol-tu-phyin-pa, the Transcend. Virtue of Charity or the Climax of Charity, *47.* (predominant on the first Stage of the Bodhisattva)

duḥkha=sdug-bsṅal, Uneasiness or Suffering,—the second aspect of *duḥkha-satya*, q.v., *16*, *duḥkha-darśana-prahātavya=sdug-bsṅal mthoṅ-bas span-bar bya-ba*, to be removed through the intuition of the principle of Phen. ex. (see *kleśa*), *34*.

duḥkha-satya=sdug-bsṅal bden-pa, the principle of (the suffering or uneasiness of) Phenomenal existence, the first of the 4 Truths or Principles of the Saint, *16-17* (its four aspects).—We have to distinguish (1) *saṃskāra-duḥkhatā*,—the uneasiness caused by the active forces of life, (2) *duḥkha-duḥkhatā=duḥkha-vedanā*, corporeal and mental suffering, and (3) *vipariṇāma-duḥkhatā*, the uneasiness or turmoil caused by constant change.

duḥkha-satya-anubhavi-jñāna=sdug-bsṅal-gyi bden-pa mṅon-sum-du-ñams-su mgoṅ-baḥi śes-pa, the knowledge directly perceiving the principle of Phen. Ex., *34*.

duḥkha-satya-ādhipateya-dharmā=sdug-bsṅal-gyi bden-paḥi dbaṅ-du-byas-paḥi chos, the teaching or the elements relating to the principle of Phen. Ex.. *34*.

duḥkha-anvaya-jñāna-ksānti=sdug-bsṅal-la rjes-su-śes-paḥi bzod-pa, the perseverance in the introspective cognition concerning Phen. Ex., —the first of the second group of 4 moments (in the sixteen), *34*, *35*.

duḥkhe dharma-jñāna=sdna-bsṅal-la chos-śes-pa, resulting cognition of the Doctrine concerning Phen. Ex., --the first of the third group of 4 moments (in the sixteen), *34*, *35*.

duḥkhe dharma-jñāna-ksānti=sdug-bsṅal-la chos-śes-paḥi bzod-pa, perseverance in the cognition of the Doctrine concerning Phen. Existence, —the first of the 16 moments (*soḍaśa ksaṇāḥ*) of the Path of Ill., *34* (on the Mah. Path), *35*.

dūraṃgamā=riṅ-du-soṅ-ba, "the Far-reaching," the 7th Stage of the Bodhisattva, *37* (conn. with *bhāvanā-mārga*), *49* (*samyag-anābhoga-mārga-upaślesāt susṭhu-dūraṃgatatvād dūramgamā*: see *anābhogam*).

dṛsṭi-parāmarṣa=lṭa-ba mchog-tu-ḥdzin-ya, preconception in regard of one's own philosophical views, *46* (removed on the first Stage of the Boddhisattva).

dṛṣṭi-heya=mthoṇ-bas-spaṅ-ba (*=mthoṅ-spaṅ*) the defiling forces which are to be extirpated through the direct perception of the Truth, *19*, *34*, *36*, *46*, *47* (the 108 varieties of *jñeya-āvaraṇa* removed on the first Stage of the Bodhisattva), *71* (removed by *darśana-mārga-mūrdha-prayoga*).

devatā-anusmṛti=lha-bla-ma-rjes-su-dran-pa, the act of mindfulness concentrated upon the tutelary deity,—the twelfth topic of Anupūrva-abhisamaya-adhikāra, *72.*

doṣa=skyon, the (46) moral defects which are the impediments to the training,—the fourth topic of Sarva-ākāra-abhisaṃbodha-adhikāra (Kār. IV. 12c, d), *69, 78.*

dravyasat-puruṣa-adhiṣṭhāna-grāhaka-vikalpa=skyes-bu rdzas-yod-kyi rten-can-gyi ḥdzin-rtog, the imputation in regard of the subject as a real personality, *47* (incl. in the 108 forms of *jñeya-āvaraṇa* removed on the first Stage of the Bodhisattva).

draṣṭavyaṃ bhūtato bhūtam=yaṅ-dag-ñid-la yaṅ-dag-lta, "the Absolute Truth must be directly perceived in the correct manner (Kār. V. 21)," *87.*

dvādaśāṅga-pratītya-samutpāda=rten-ḥbrel yan-lag bcu-gñis, the 12 membered formula of evolution or of functional interdependence, contemplated during the *siṃha-vijṛbhita-samādhi, 75.*

dveṣa=ze-sdaṅ, hatred; removed on the 9 Stages of the Bodhis. corr. to *bhāvanā-mārga*; does not exist in the *rūpa-dhātu* and *ārūpya-dhātu, 48.*

dharma=chos, element of existence, object, the Teaching, the Path, Nirvāṇa, &c.—passim.

dharma-anusmṛti—chos-rjes-su-dran-pa, the act of mindfulness concentrated upon the Doctrine,—the eighth topic of Anupūrva-abhisamaya-adhikāra. *71.*

dharma-abhisamaya=chos-mṅon-rtogs, the full cognition of the Word of the Doctrine,—definition of *sambhāra-mārga,* q.v., *17.*

dharma-āloka=chos-kyi snaṅ-ba, "the light of the Truth"*=jnāna-āloka,* q.v., *33.*

dharma-kāya=chos-sku. the Cosmical Body of the Buddha, identical with the Absolute, *6, 39* (its realization by the Mah. Saint), *39* (*dharma-kāyas tathāgāta eva prajñā-pāramitā*), *40, 74* (=Dharma-kāya-adhikāra), *79.*

dharma-kāya-abhisaṃbodha=chos-sku-mṅon-par-rtogs-pa, the full intuition of the Cosmical Body of the Buddha, *60.*

dharma-cakra-pravartana=chos-kyi ḥkhor-lo bskor-ba, "the Swinging of the Wheel of the Doctrine," i.e. the exposition of the Teaching. Refers to the 3 periods of the Buddhist Canon, *81,* *dharma-jñāna* = *chos-śes*, resulting cognition of the Doctrine (concerning each of the 4 Principles of the Saint). There are accordingly 4 forms of it, corr. to each of the Principles taken separately. They form the third group of 4 moments (of the sixteen) and are included in the Path of Deliverance (*vimukti-mārga*) of the Path of Illumination (*darśana-mārga*), *20*, *35*, (refer to the object –*grāhya-avabohdha*, q.v.

dharma-jñāna-kṣānti = *chos-śes-paḥi bzod-pa*, perseverance in the cognition of the Doctrine, the direct intuitive knowledge of the 4 Truths of the Saint. Has four varieties, regarding each principle separately (*duḥkhe dharma-jñāna-kṣānti*, &c.). These are the first four of the 16 moments (*ṣodaśa ksaṇāḥ*), *20*.

dharma-dhātu = *chos-kyi dbyiṅs*, the Absolute, the Ultimate Essence of the elements, *27*, *33*, (*viyukto grāhya-grāhaka-laksaṇena*—devoid of the characteristics of subject and object), *88*.

dharma-dhātu-viśuddhi = *chos-kyi dbyiṅs rnam-par-dag-pa*, the perfectly pure intuition of the Absolute without differentiation into subject and object, *39*, *42*, (rel. to *svabhāva-kāya*).

dharma-nairātmya = *chos-kyi bdag-med*, the unreality (lit. "the impersonality") of the elements of existence as separate entities. Is the principal object of cognition on the Path of the Bodhisattva, *14*, *84*. (=*paramārtha-niḥsva-bhāvata* and *parinispanna-laksaṇa* acc. to the Yogācāras).

dharma-pravicaya = *chos rnam-par ḥbyed-pa*, the analysis of the elements of existence, 32.

dharma-meghā = *chos-kyi-sprin*, "endowed with the Clouds of the Truth,"—the tenth Stage of the Bodh, 38 (conn. with *bhāvanā-mārga*), *51*.

dharma-samata-eka-naya-jñatā = *chos mñam-ñid daṅ tshul-gcig śes* the knowledge of Monism and the unity of all the elements, *87* (Kār. I. 62).

dharmatā = *chos-ñid*, the Absolute (*dharmatā-rūpa*—the element of Matter in the aspect of the Absolute), *86*.

dharmāṇām advayaṃ tattvam = *chos-rnams-kyi de-kho-na-ñid gñis-su-med-pa*, the unique undifferentiated true essence of all the elements of existence,—ref. to *advaya-eka-ksaṇa-abhisaṃbodha*, 73, *88*.

(1) *dhātu* = *khams*, the Fundamental Element of Buddhahood,—synonym of *gotra* and *tathāgata-garbha*, q.v. *27*, *28*, *39*, *51*.

(2) *dhātu* = *khams*, the 18 component elements of an individual, 92.

dhyāna = *bsam-gtan* = *catvāri dhyānāni*, q.v. *69* (incl. in the 110 aspects rel. to the Omnisc of the Buddha).

dhyāna-pāramitā = *bsam-gtan-gyi pharol-tu-phyin-pa*, the Transc. Virtue, or the Climax of Concentration *49* (predominant on the fifth Stage of the Bodhisattva).

nā' paneyam ataḥ kiṃcit= *ḥdi-la bsal-bya ci-yaṅ-med*, "there is nothing to be removed from it (i.e. from the Absolute Essence, Kār. V. 21)." Refers to the mundane elements which, owing to their ultimate unreality, are not something which must be really annihilated, *87*.

nāma-ṣaṃketābhyām = *miṅ daṅ brdas*, nominally and conventionally (ascribed),—ref. to the *parikalpita-lakṣaṇa*, q.v. *83*.

nitya-eka-svatantra-ātman = *rtag gcig-raṅ dbaṅ-can-gyi bdag*, the Ego as an enduring, unique (indivisible) and independent substance, *81*.

nitya-eka-svatantra ātma śūnya pudgala = *gaṅ zag rtag gcig raṅ dbaṅ can-gyi bdag gis stoṅ-pa*, the individual as devoid of a unique, enduring and independent Ego or Soul cf. *pudgala-nairātmya*), *19*.

nimitta = *mtshan-ma*, the essences or char. features of the separate elements, *87*.

niyata-gotraka = *rigs-ṅes*, an individual with whom the Element of the Lineage is of definite character,—the Bodhisattva who is a Mahāyānist from the beginning, *29*, *33*.

nirupadhi = *phuṅ-po med-pa*, without residue,—Nirvāṇa after death, *26*.

nirūḍhi = *brtan-pa*, the attainment of a firm position as regards the Bodhisattva's concentrated analysis,=the third topic of Mūrdha-abhisamaya-adhikāra = *kṣāntigata-mūrdha-prayoga* (Kār V. 3), *70*.

nirodha = *ḥgog-pa*, Cessation or Extinction,—the first aspect of *nirodha-satya*, q.v. *16*.

nirodha-satya = *ḥgog-paḥi bden-pa* (*ḥgog-bden*), the Cessation, or Extinction of Phenomenal Existence, the third of the 4 Principles of the Saint, *16*.

nirmāṇa-kāya = *sprul-sku*, the Apparitional or Emanational Body of the Buddha, acting in this world, *42*, *74* (the fourth topic of Dharma-kāya-adhikāra, Kār. VIII. 33).

nirmāṇa-rati = *ḥphrul-dgaḥ*, the fifth region of the gods in the *kāma-dhātu*, *52*.

niryāṇa-pratipatti = *ṅes-ḥbyuṅ-sgrub-pa*, the Action of the Issue or the termination of the Path (8 varieties),—the tenth topic of Sarva-ākāra-jñatā-adhikāra (Kār. I. 72, 73), *65*, *77*.

nirvikalpa-adhigama-avasthāyām =*rnam-par-mi-rtog-pa rtogs-paḥi gnas-skabs-na*, at the time (in the state) of direct intuition, free from constructive thought, *70*.

nirvikalpa-jñana-agni-pūrvarūpatvād ūṣmagatam iva = *rnam-par-mi-rtog-paḥi ye-śes-kyi meḥi sṅa-ltas yin-paḥi phyir*, "being like the heat which precedes the fire of immediate direct knowledge,"—expl. of the term *ūsmagata*, *31*.

nirvikalpaka = *rnam-par mi-rtog-pa*, free from constructive thought, *50*.

nirvedha = *ṅes-par-ḥbyed-pa* or *ṅes-ḥbyed*, full penetration (into the essence of the 4 Truths of the Saint or of the Absolute),—a synonym of *darśana-mārga*, q.v. *65*.

nirvedha-anga = *ṅes-ḥbyed-yan-lag*, a synonym of *nirvedha-bhāgīya*, q v. *65*.

nirvedha-bhāgiya = *ṅes-ḥbyed-cha-mthun* (*ṅes-par-ḥbyed-paḥi cha daṅ-mthun-pa*), the Degrees conducive to Illumination,=a synonym of *prayoga-mārga* q.v., *18* (on the Path of the Śrāvaka), *32*, *33* (on the Mahāyānistic Path), *65*, (the third topic of Sarva-ākāra-jñatā-adhikāra, Kār. I. 25—36), *69* (the seventh topic of Sarva-ākāra-abhisambodha-adhikāra, Kār. IV. 33-37), *74*, *76*.

nirhāra = *sgrub-pa*, the highest achievements of the Bodhisattva,—refers to *anāsrava-bhāvanā-mārga* (cf. *nirhāra-lakṣaṇa-bhāvanā-mārga*), *38*.

nirhāra-lakṣaṇa-bhāvanā-mārga = *sgrub-paḥi* (*mtshan-ñid-kyi*) *sgom-lam*, the Mah. Path of Conc. Contempl. as the ultimate achievement of the Bodhisattva,—the tenth topic of Mārga-jñatā-adhikāra (Kār. II. 25), *66*.

nivṛtti-pakṣa-adhiṣṭhāna-grāhya-vikalpa=*ldog-pa* (*ḥi phyogs-kyi rten-can gyi*) *gzuṅ-rtog*, the imputation in regard of the object as something to be shunned (the Hīnayānistic Path and its result), *47* (incl. in the 108 varieties of *jñeya-āvaraṇa* removed on the first Stage of the Bodhisattva).

niṣṭha = *mthaḥ*, the termination (of the Path) = *eka-kṣaṇa-abhisaṃbodha*, *63*.

niṣyanda-phala = *rgyu-mthun-paḥi ḥbrasbu*, natural outflow. On the third Stage the Bodhisattva cognizes the Doctrine as being the natural outflow of the intuition of the Absolute, *48*.

niḥsaraṇa = *ṅes-par-ḥbyuṅ-ba* (*ṅes-ḥbyuṅ*), Deliverance (from Phenomenal Existence),—the fourth aspect of *nirodha-satya*, q.v. *16*.

niḥsvabhava = *ṅo-bo-ñid-med-pa*, devoid of a real essence,--the elements of existence as exposed in the *madhyacakra*. *82*.

niḥsvabhāvata = *ṅo-ba-ñid-med-pa*, non-substantiality or unreality. There are three degrees of it acc. to the Yogācāras, viz. *lakṣaṇa-niḥsvabhāvatā*, *utpatti-niḥsvabhāvata*, *and paramārthā-niḥsvabhāvata*, q.v. *83*.

nitārtha = *ṅes-paḥi don* (*ṅes-don*), of direct meaning *26* (the teaching of the *eka-yāna*, *84* (the teaching of the Saṃdhinirmocana acc. to the Yogācāras).

neyārtha=*draṅ-don*, indirect or conventional meaning, opp. to *nitārtha*, Acc. to the Saṃdhinirmocana and the Yogācāras, the Canon of the early and the intermediate period *prathama-cakra* and *madhya-cakra*) are of conventional meaning *84*, *85*.

nairyāṇika = *ṅes-par-ḥbyin-pa* (= *ṅes-ḥbyaṅ*), Factor of Deliverance,—the fourth aspect of *mārga-satya*, q.v. *17*.

nyāya=*rigs-pa*, the Method,—the second aspect of *mārga-satya*, q,v., *17*.

padma-puṭeṣu = *padmaḥi sbubs-su*, within the petals of lotus flowers,—the birth-place of the Arhats in the *anāsrava-dhātu*, *26*.

para-mata-pratiṣedha = *gzan-lugs dgag-pa*, refutation of the opinions of others,=first part of the analysis of a special subject (*mthaḥ-dpyod*) in a *yig-cha* manual *2*.

paratantra-lakṣaṇa = *gzan-gyi dbaṅ-gi mtshan-ñid* (=*gzan-dbaṅ*), the causally dependent aspect of existence, i.e. the things in their crude form, obeying causal laws and representing the foundation for the imputation of essence, quality, & c., *5*, *83*.

paranirmita-vaśavartin = *gzan-ḥphrul-dbaṅ*, the sixth region of the gods in the *kāma-dhātu*, *52*.

paramārtha-niḥsvabhāvatā = *don-dam-pa ṅo-bo-ñid-med-pa*, the unreality of the elements in the aspect of the Absolute. Acc. to the Yogācāras it refers to *parinispanna-lakṣaṇa*, q.v. *84*.

paramārtha-viniścaya-dharma-cakra = *don-dam rnam-par-ṅes-paḥi chos ḥkhor*, the Wheel of the Doctrine i.e. the teaching which establishes the conception of the Ultimate Reality (=*antya-cakra*), *81*.

parikarman = *yoṅs-su-sbyoṅ-ba*, or *yoṅs-sbyoṅ*, appliances, conn. with the 10 Stages of the Bodhisattva, *47* sqq., *74*.

parikalpita = *kun-btags* (cf. *parikalpita-kleśa-āvaraṇa*), *34*, *37*.

parikalpita-kleśa-āvaraṇa = *ñon-sgrib-kun-btags*, the defiling forces which are due to incorrect views Are removed on the Path of Illumination (*darśana-mārga*), *20*.

parikalpita-laksaṇa = *kun-tu-btags-paḥi mtshan-ñid* (= *kun-btags*), the Imputed Aspect, i.e. the distinctions of essence, quality, & c., which are attributed to a thing by our constructive thought, *5*, *83*.

pariṇāma = *yoṅs-su-bsṅo-ba*, the convergence of the roots of virtue into component parts of Supreme Enlightenment,—refers to *sāsrava-bhāvanā-mārga*, *38*, *66*, (ditto; the eighth topic of Mārga-jñatā-adhikāra,—Kār. II. 21-23).

parinṣipanna-laksaṇa = *yoṅs-su-grub-pahi mtshan-ñid* (= *yoṅs-grub*), the ultimate aspect of existence acc. to the Yogācāras,—the unique undifferentiated Absolute, *50*, *84*, *86*.

paripuṣṭa-gotra = *rgyas-ḥgyur-gyi rigs*, the element of the Lineage which becomes developed on the Path, *30*.

paritta-ābha = *ḥod-chuṅ*, the first subdiv. of the region of the second *dhyāna* in the *rūpa-dhātu*, *52*.

praītta-śubha=*dge-chuṅ*, the first sub-div. of the region of the third *dhyāna* in the *rūpa-dhātu 52*.

paropadeśa-vaiyarthyam = *gzan gyis bstan mi-dgos*, absence of a necessity of teaching (to the Pratyekabuddha), *24*.

puṇya-jñāna-saṃbhāra = *bsod-nams daṅ ye-śes-kyi tshogs*, the Accumulations of Virtue and Wisdom, *54*.

puṇya-prasava = *bsod-nams-skyes*, second sub-div. of the region of the fourth *dhyāna* in the *rūpa-dhātu*, *52*.

puṅya-saṃbhāra = *bsed-nams-kyi tshogs*, the Accumulation of Merit, *53* (brought to accomplishment by the solitary Pratyekabuddha during 100 aeons).

pudgala-nairātmya = *gaṅ-zag-gi bdag-med*, the unreality of the individual Ego as an enduring, unique, and independent substance (*nitya-eka-svatantra*), 14 (is the principal object of cognition on the Path of the Śrāvaka), *19*.

pūrva-āvedha-ākṣipta-āyuḥ-parikṣayāt = *sṅon-gyi śugs-kyis ḥphaṅs-paḥi tshe-zad-pa-na*. owing to the cessation of the force of life-time produced by the previous Biotic Force, *26*.

pṛthag-bhūta-artha-abhiniveśa-abhāvāt = *don tha-dad-par-gyur-paḥi mṅon-par-zen-pa-med-paḥi phyir*, "owing to the absence of preconceived realistic views regarding the separate entities." *32*.

pṛthagjana = *so-soḥi skye-bo*, the ordinary worldly being, he who does not possess the direct cognition of the Truth, opp. to *ārya*, q.v., *17*.

pṛṣṭha-labdha, see *pṛṣṭha-labdha-jñāna*.

pṛṣṭha-labdha-jnāna = *rjes-thobye-śes*, the knowledge of the Saint which is acquired after the state of concentrated trance, *19*, *21* (contains the elements of both *pratyakṣa* and *kalpanā*), *22* (forms a part of the Śrāvaka's *bhāvana-mārga*) *25*, *33* (on the Mah *darśana-mārga*) *35* (is directed upon the objects of the Emp. World and disagrees with *samāhita-jñāna*) *38* (incl. *adhimukti*, *pariṇāma* and *anumoda* of the Mah. *bhāvanā-mārga*).

prakṛti-nirvāṇa = *raṅ-bzin-gyi myaṅ-ḥdas* Nirvāṇa as the ultimate, quiescent essence of all the elements, being the negation of every kind of plurality, *82*.

prakṛti-parinirvṛtta = *raṅ-bzin-gyis yoṅs-su-mya-ṅan-las-ḥdsa-pa*, by their very nature merged in Nirvāṇa,– the elements as demonstrated in the *madhya-cakra*, *82*.

prakṛti-stha-gotra=*raṅ-bzin-gnas-rigs*, the primordial, fundamental element of the Lineage, opp. to *paripuṣṭa-gotra*, q.v., *3*.

prakṣeptavyaṃ na kiṃ ca na=*gzag-par-bya-ba cuṅ-zad-med*, "nothing to be added (to the Absolute Essence, Kār. V. 21)." Ref. to Nirvāṇa which is not something to be produced anew, *87*.

prajñaptisat-puruṣa-adhiṣṭhāna-grāhaka-vikalpa=*skyes-bu btags-yod-kyi rten-can-gyi ḥdzin-rtog* the imputation regarding the subject as a nominal reality. *47* (incl. in the 108 forms of *jñeya-āvaraṇa* removed on the first Stage of the Bodhisattva).

prajñayā na bhare sthānam (Kār. I. 10; Tib. *śes-pas srid-la mi-gnas*: *śes-pas metri causa* for *śes-rab-kyis*, non-adherence to the Phen. Life owing to Highest Wisdom,—ref. to *bhava-apratiṣṭhita-vastu-jñāna*, q.v., *67*.

prajñā-pāramitā=*śes-rab-kyi pha-rol-tu-phyin-pa* (= *śer-phyin*),—its different meanings : (a) the monistic Highest Wisdom identified with the Buddha, (b) the Path, (c) the text of the Sūtras (sic acc. to Aṣṭ-piṇḍ), 6, *39* (*mukhyato dharma-kāyas tathāgata eva prajñāpāramitā*), *55* (as the 6th Transc. Virtue predominant on the 6th Stage), *58* (in the sense of the Path), *60* (the Doctrine as summarized in the 8 subjects), *67* (in the sense of *śama-apratiṣṭhita-mārga-jñatā*). *87*.

praṇidhāna-pāramitā—smon-lam-gyi pha-rol-tu-phyin-pa, the Transc. Virtue or the Climax of the Effective Vow 'or of solemn entreaty. *50* (predom on the ninth Stage of the Bodhisattva).

praṇidhi-jñāna=smon-nas-mkhyen-pa, the wisdom of the Buddha which is the result of his previous vows (Kār. VIII. 8), *75*.

praṇīta=gya-nom-pa, Perfection,—the third aspect of *nirodha-satya*, q.v., *16*.

pratigha=khoṅ-khro, enmity, *46* (removed on the first Stage), (does not exist in the *rūpa-dhātu* and *ārūpya-dhātu*).

pratipakṣa-dharmatā-svabhāva=gñen-poḥi phyogs-ñid-kyi ṅo-bo-ñid, having the essential nature of antidotes,—the *173* aspects of the 3 kinds of Omniscience, *61*.

pratipakṣa-bhāvanayā=gñen-po-bsgoms-pas, through the concentration upon the antidotes (of the obscuring elements), *73*.

pratipakṣa-bhūta-vastu-jñāna=gñen-po-phyogs-kyi gzi-śes, the Omniscience in regard of the Empirical World possessed by the Mah. Saint which is the antidote against the egoistic and incomplete wisdom of the Hīnayānists. The sixth topic of Sarva-jñatā-adhikāra (Kār. III. 4—6), *68*.

pratipakṣa-saṃbhāra=gñen-poḥi tshogs, the Accumulation of the antidotes against realistic imputations,—one of the forms of *saṃbhāra-pratipatti* (Kār. I. 71), *74*.

pratipakṣātmikā saṃbhāra-pratipattiḥ=gñen-poḥi phyogs-kyi tshogs-kyi sgrub-pa, the Action of Accumulation of the antidotes (cf. *pratipakṣa-saṃbhāra*), *77*.

(1) *pratipatti=sgrub-pa*, Activity,—the third aspect of *mārga-satya*, q.v. *17*.

(2) *pratipatti=sgrub-pa*, the Activity of the Bodhisattva, a syn. of the Mahāyānistic Path. Consists of *saṃnāha-pratipatti*, *prasthāna-pratipatti*, *saṃbhāra-pratipatti* and *niryāṇa-pratipatti*, q.v., *65*.

pratipatter ādhāraḥ=sgrub-paḥi rten, the foundation of the (Mahāyānistic) Activity=*gotra*, q.v., *30*.

pratipatter ādhāraḥ prakṛtistham gotram=sgrub-paḥi rten-bzin-gnas-rigs, the fundamental element of the Lineage of Buddhahood, the foundation of the Mahāyānistic Activity,—fourth topic of Sarva-ākāra-jñatā-adhikāra (Kār. 1. 37, 38), *65* (cf. *gotra*).

pratibimba=gzugs-brñan, reflection, *41*. (refers to the corporeal form of the Buddha).

pratisamkhyā-nirodha=so-so-brtags-ḥgog, the full and definite removal of all the defiling elements, *36* (refers to *vimukti-mārga*).

pratisaṃvid=so-so-yaṅ-dag-par-rig-pa, the 4 kinds of intense penetration (M. Vyutp. 13), obtained on the ninth Stage, *50*.

pratyakṣa=mṅon-sum, direct sense-perception, *17*, *21*, *56* (the *sarva-ākāra-jnatā* of the Budha is *pratyakṣa*).

pratyakṣa-anubhavi jñāna=mṅon-sum-du ñams-su-myoṅ-baḥi śes-pa. direct perception, 35 (refers to the moments of *darśana-mārga*).

pratyakṣeṇa=mṅon-sum-du, directly, without constructive thought,—a characteristic of the intuition of a Saint (*ārya*), *19*.

pratyaya=rkyen, Condition (of Phenomenal Existence),—the fourth aspect of *samudaya-satya*, q.v., *16*.

pratyavekṣaṇa-jñāna=so-sor-rtog-paḥi ye-śes, the Wisdom of the Buddha precisely cognizing all the separate elements of existence, *40*, *42* (rel. to *saṃbhoga-kāya*).

pratyātma-vedya=so-so raṅ-gis rig-par-bya-ba, to be intuited introspectively, within oneself,—the Absolute as the object of meditation on the Bodhisattva's Path, *28*.

pratyātmam=so-so raṅ-ñid, in regard of one's own personality, *34*, *35*.

pratyeka-buddha-mārga-jñāna-mayī mārga-jñatā=raṅ-rgyal-gyi lam śes-paḥi lam-śes, the Omniscience in regard of the Path as the cognition of the Path of the Pratyekabuddha,—the third topic of Mārga-jñatā-adhikāra (Kār. II. 6—8), *66*.

pratyeka-buddha-yāna-abhisamaya-gotra=raṅ-saṅs-rgyas-kyi theg-pa mṅon-par-rtogs-paḥi rigs, the lineage (or family of the Saints) who are possessed of the intuition peculiar to the Vehicle of the Pratyebuddhas, *14*, *56*.

prathama-cakra=ḥkhor-lo daṅ-po, the first (Swinging of) the Wheel of the Doctrine, i.e. *catuḥ-śatya-dharma-cakra*, q.v., *81*.

pradīpa-nirvāṇa=mar-me śi-ba-lta-dur mya-ṅan-ḥdas-pa, "Nirvāṇa resembling the extinction of a light,"—the Hīnayānistic Nirvāṇa, *26*.

prabhāva=rab-skye, Process (of origination, of Phenomenal Existence), the third aspect of *samudaya-satya*, q.v., *16*.

prabhākarī=ḥod-byed-pa, "the Illuminating,"—the third Stage of the Bodh., *37* (in conn. with *bhāvanā-mārga*), *48* (*lokottara-jñāna-avabhāsa-karaṇāt prabhākarī*).

pramāṇa=tshad-ma, mode, or source of correct knowledge, *17*.

pramuditā=rab-tu-dgaḥ-ba, "the Joyous,"—the first Stage of the Bodhisattva, identical with *darśana-mārga*, *37*, *46* (*prathama-apūrva-dharma-tattva-adhigamena pramoda-lābhya-tvāt*), *77*.

prayoktṛ=sbyor-ba-bo, the acting person, the mediator, i.e. the Bodhisattva on the Path, *75*.

prayoga=sbyor-ba, the (20) methods of training,—the second topic of Sarva-ākāra-abhisaṃbodha-adhikāra (Kār. IV. 8—11), *69*, *75*.

prayoga-mārga=sbyor-lam, the Path of Training, the second main subdiv. of the Path, consists of 4 Degrees,—the 4 *nirvedha-bhāgiya*, viz., *ūṣmagata*, *mūrdhagata*, *kṣānti* and *laukika-agra-dharma*, q.v., *14*, *18*, (the Śrāvaka's P. of Tr.), *24* (the P. of Tr. of the Pratyekabuddha), *30* (the Mah. P. of Tr.), *36*, *44* (the P. of Tr. of the Śrāvaka as identical with *gotra-bhūmi*), *46*, *76*.

pravacana-artha=gsuṅ-rab-kyi don, the meaning of the Doctrine, *18*.

pravṛtti-pakṣa-adhiṣṭhāna-grāhya-vikalpa=ḥjug-pa (*ḥi phyogs-kyi rten-can-gyi*) *gzuṅ-rtog*, the imputation regarding the object as something to be attained (the Mah. Path and its result), *47* (the *jñeya-āvaraṇa* removed on the first Stage of the Bodhisattva).

pravṛtti-viṣaya=ḥjug-paḥi yul, the object of action or the aim,—the 3 kinds of Omniscience (*tisraḥ sarva-jñatāḥ*) as exposed in the first 3 Chapters of the Abhisamayālaṃkāra, *64*.

prasthāna-pratipatti=ḥjug-paḥi sgrub-pa (*ḥjug-sgrub*), the Action of the Access to the properties of a Mahāyānist (9 varieties),—the eighth topic of Sarva-ākāra-jñatā-adhikāra (Kār. I. 44, 45), *65*, *77* (begins with the Stage of Action in Faith—*adhimukti-caryā-bhūmi=prayoga-mārga*).

prahāṇa-mahattva=spoṅ-da chen-po-ñid, the greatness in the removal of the Obscurations,—the second of the 3 *uddeśas*, *79*.

phala-bhūta-mātur āsanni-bhūta-vastu-jñāna=ḥbras-yum-la ñe-baḥi gzi-śes the Boddhisattva's Omniscience in regard of the Empirical World which is near to the Climax of Wisdom (lit. "the Mother") as the ultimate result,—the fourth topic of Sarva-jñatā-adhikāra (Kār. III. 2c, d), *67-68.*

phala-bhūta-mātur dūrī-bhūta-vastu-jñāna=ḥbras-yum-la riṅ-baḥi gzi-śes, the Omniscience in regard of the Empirical World (possessed by the Hīnayānist), which is far from the Climax of Wisdom (lit. "the Mother") that is the ultimate result. Is the third topic of Sarva-jñatā-adhikāra (Kār. III. 2a, b), *67.*

bāhya-artha-abhiniveśa-abhāvāt=phyiḥi don-la mṅon-par-zen-pa-med-paḥi-phyir, owing to the absence of imputed realistic views in regard of the external objects, *33.*

bīja=sa-bon, the seed (of Enlightenment),—another synonym of *gotra,* q.v., *27.*

buddha-anusmṛti=saṅs-rgyās-rjes-su-dran-pa, the act of mindfulness concentrated upon the Buddha,—the seventh topic of Anupūrva-abhisamaya-adhikāra, *71.*

bṛhat-phala=ḥbras-bu-che-ba, the third sub.-div. of the region of the fourth *dhyāna* in the *rūpa-dhātu, 52.*

bodhi-citta-utpāda=byaṅ-chub-tu sems-bskyed, the Creative Mental Effort for Enlightenment, *30* (the first Cr. Eff. at the beginning of the Path), *64* (the first topic of Sarva-ākāra-jñatā-adhikāra, Kār. I. 18—20, 22 varieties), *78.*

bodhi-dvaya=byaṅ-chub gñis, the 2 forms of Enlightenment, those of the Śrāvaka and the Pratyekabuddha, *26.*

bodhi-pakṣa=byaṅ-chub-kyi phyogs, the (37) char. elements of Enlightenment, *41* (relate to the *jñāna-dharma-kāya*).

bodhipakṣikā dharmāḥ=byaṅ chub-kyi phyogs-kyi chos=bodhi-pakṣa, 69, 78.

bodhi-sambhāra=byaṅ-chub-kyi tshogs, the Accumulation of (the factors for the attainment of) Enlightenment, *26.*

brahma-kāyika=tshaṅs-ris, the first sub-div. of the region of the first *dhyāna* in the *rūpa-dhātu, 52.*

brahma-purohita=tshaṅs-pa mdun-na-ḥdon, the second sub-div. of the region of the first *dhyāna* in the *rūpa-dhātu, 52.*

bhava=srid-pa, Phenomenal Existence, *26.*

bhava-apratiṣṭhita-vastu-jñāna=srid-pa-la mi-gnas-paḥi gzi-śes, the Omniscience in regard of the Empirical World which does not relate to Phenomenal Life,—the first topic of Sarva-jñatā-adhikāra (Kār. III. 1), *67*.

bhava-śānti-samatā-prayoga=srid-zi mñam-ñid-kyi sbyor-ba, the process of intuiting the ultimate identity of Saṃsāra and Nirvāṇa,—the ninth topic of Sarva-ākāra-abhisaṃbodha-adhikāra (Kār. IV. 60), *70*.

bhavāgra=srid-rtse, the highest or culminating point of Phenomenal Existence,—fourth division of *ārūpya-dhātu*, *22*.

bhāvanāmayi prajñā=sgom-pa-las byuṅ-baḥi śes-rab, analytic wisdom which is the result of meditation, *18*.

bhāvanā-mārga=sgom-lam, the Path of Concentrated Contemplation, the fourth main sub-div. of the Path, *14*, *21* sqq. (the P. of Conc. Cont. of the Śrāvaka), *25* (ditto, of the Pratyekabuddha), *36* (the Mah.) *38*, *44*, *47*, *52*, *77*.

bhāvanā-mārga-kāritra=theg-chen sgom-lam-gyi byed-pa, the functions of the Mah. Path of Conc. Cont. (*bhāvana-mārga*, q.v.),—the fifth topic of Mārga-jñatā-adhikāra (Kār. II 17) *66*.

bhāvanā-mārga-mūrdha-prayoga=sgom-lam-rtse-sbyor, the Culminating Process of Intuition on the Path of Conc. Cont.,—the sixth topic of Mūrdha-abhisamaya-adhikāra (Kār. V. 24-34), *71*.

bhāvanā-heya=sgom-spaṅ, the defiling elements that are to be extirpated through the practice of concentrated meditation, *22*, *37* (on the Mah. Path), *71* (removed by *bhāvanā-mārga-mūrdha-prayoga*).

bhūta-darśin=yaṅ-dag-mthon, the Saint who directly perceives the Absolute Truth, *87*.

bhūmi=sa, Stage, basis, or ground,—the degrees of intuition of the Śrāvakas, Pratyekabuddhas and Bodhisattva, *12*, *37* (the ten Stages of the Bodhisattva as connected with the degrees of the Mah. *bhāvanā-mārga*), *43* (in general), *44* (the Stages of the Śrāvaka), *45* sqq. (the ten Stages of the Bodhisattva).

madhya=ḥbriṅ-pa, intermediate, *17* (sub-div. of *saṃbhāra-mārga*), *18* (sub-div. of the Śrāvaka's *prayoga-mārga*, *22* (sub-div. of *bhāvanā-mārga*), *30*, *32* (sub-div., of the Mahāyānistic *prayoga-mārga*).

madhya-adhimātra=ḥbriṅ-paḥi chen-po, the grossest or highest of the intermediate,—secondary sub-div. of *bhāvanā-heya-kleśa* and *bhāvanā-mārga*, *22*.

madhaya-cakra=ḥkhor-lo bar-ba, the intermediate (Swinging of) the Wheel of the Doctrine, i.e. *alakṣaṇatva-dharma-cakra* (the Prajñāpāramitā-sūtras), q v., *81*.

madhya-puruṣa=skyes-bu ḥbriṅ-pa, "the intermediate individual," i.e. the Śrāvaka and the Pratyekabuddha, *13*.

madhya-madhya—ḥbrin-paḥi ḥbrin-pa, the intermediate of the intermediate,—secondary sub-div. of *bhāvanā-heya-kleśa* and *bhāvanā-mārga*, *22*.

madhya-mṛdu=ḥbrin-paḥi chuṅ-ṅu, the lowest of the intermediate,—secondary sub-div. of *bhāvanā-heya-kleśa* and *bhāvanā-mārga*, *22*.

madhyastha-buhdhyā=dbu-mar gnas-paḥi blos, "with the mind abiding on the Middle-Path,"—an allusion to the Madhyamika views of Arya Vimuktasena (Sphut.), *11*.

manasikāra=yid-la-byed-pa, fixation of of an object in the mind, *15*.

mano-mātram=yid-tsam, as a mere murmur of the mind (the same as *mano-jalpa-mātram*),—the elements of existence as contemplated at the beginning of *prayoga-mārga*, q.v., *33*.

mahā-karuṇā=sñin-rje chen-po, Great Commiseration, *30*.

mahā-karuṇādi-saṁmukhī-karaṇa-bhāvena=sñin-rje-chen-po mṅon-du-byed-paḥi ṅo-bos, by making manifest Great Commiseration & c., *70*.

mahānuśaṃso darśana-mārgaḥ=phan-yon-che-baḥi mthoṅ-lam or *theg-chen mthoṅ-lam phan-yon dan-bcas-pa*, the Mahāyānistic Path of Illumination (*darśana-mārga*, q.v.) endowed with great merits,—the fourth topic of Mārga-jñatā-adhikāra (Kār. II. 11—16), *66*.

mahā-puruṣa=skyes-bu-chen-po, "the Great Being," i.e. the Boddhisattva, *13*.

mahā-puruṣa-laksaṇa=skyes-bu-chen-poḥi mtshan, the (32 marks of corporeal beauty of the super-man cf. Uttarat. Transl. p. 263), *41*.

mahā-bodhi-nirmāṇa-kāya=byaṅ-chub-che-baḥi sprul-sku, the App. Body making manifest the attainment of Enlightenment, in the form of Śākyamuni, &c., *41*.

mahā-brahma=tshaṅs-chen, the third sub-div. of the region of the first *dhyāna* in the *rūpa-dhātu*, *52*.

mahāyāna-paryavasānikāḥ=theg-pa chen-paḥi mthar-thug-pa, having their final goal in the Mahāyānistic Nirvāṇa,—char. of the Śrāvakas and Prateykabuddhas acc. to the *eka-yāna*, *26*,

mātṛ=yum, "the Mother", a synonym of Prajñā-pāramitā, *13* (*pr-pār*, in the sense of the Path), *58* (as including the 3 forms of Omniscience).

māna=na-rgyal, pride, *46* (removed on the first Stage), *48* (the innate form removed on the remaining 9 Stages).

mārga=lam, the Path, passim. Is synonymous with *abhisamaya*, *6*, *8*, *11*, *16*, (the first aspect of *mārga-satya*, q.v.).

mārga(-bhūtā) prajñā-pāramitā=lam-śer-phyin,—*pr.-pār*. in the sense of the Path, *6*.

mārga-jñatā=lam-śes (*-ñid*. the Omniscience in regard of the Path. Is possessed by the Buddha and the Mahāyānist Saint from the time of entering the Path of Illumination (*darśana-mārga*), *56*, *57*, *66* (Mārga-jñatā-adhikāra).

mārga-jñatā-aṅgāni=lam-śes-kyi yan-lag, the auxiliary attributes of the Omniscience in regard of the Path,—the first topic of Mārga-jñatā-adhikāra (Kār. II. 1), *44*.

mārga-satya=lam-gyi bden-pa=lam-bden, the Principle of the Path,—the fourth of the 4 Truths or Principles of the Saint, *16* (its 4 aspects).

mithyā-dṛṣṭi=log-lta, totally incorrect, nihilistic views, *46* (removed on the first Stage of the Bodhisattva), *46*.

mūrdha-abhisamaya=rtse-moḥi mṅon-rtogs, the Process of Illumination in its culminating stages,—the second of the 4 Methods of Realization (*catvāraḥ prayogāḥ*), *57*, *60*, *62*, (its essential nature and different degrees), *64* (incl. in the *prayoga-mārga*, *darśana-mārga*, and *bhāvanā-mārga*), *70* (=Mūrdha-abhisamaya-adhikāra).

mūrdha-prayoga=rtse-sbyor, a synonym of *mūrdha-abhisamaya*, q.v., *57*.

mūrdhagata=rtse-mor-gyur-pa (*=rtse-mo*), the Degree of the Climax, the second sub-div. of the Path of Training (*prayoga-mārga*, q.v.), *18* (the D. of the Cl. on the Path of the Śrāvaka), *31* (*cala-kuśala-mūla-mūrdhatvān mūrdhagatam*, q.v.), *33* (on the Path of the Bodhisattva), *54*, *62* (the second degree of *mūrdha-abhisamaya*).

mūrdhagata-mūrdha-prayoga=rtse-moḥi rtse-sbyor, the Culminating Process of intuition on the Degree of the Climax (cf. *vivṛddhi*), *70*.

mṛdu=chuṅ-ṅu, inferior, small, *17* (sub-div. of *saṃbhāra-mārga*), *18* sub-div. of the Śrāvaka's *prayoga-mārga*), *21* (sub-div. of the

Śrāvaka's *bhāvanā-mārga*), *30*, *32* (sub-div. of the Mahāyānistic *prayoga-mārga*).

mṛdu-madhya=chuṅ-ṅuḥi ḥbriṅ-pa, the intermediate of the inferior,—secondary sub-div. of *bhāvanā-heya-kleśa* and *bhāvanā-mārga*, *22*.

mṛdu-mṛdu=chuṅ-ṅuḥi chuṅ-ṅu, the most inferior of the inferior, secondary sub-div. of *bhāvanā-heya-kleśa* and *bhāvanā-mārga*, *22*, *38* (*mṛdumṛdvā-diko mārgaḥ*).

mṛdv-adhimātra=chuṅ-ṅuḥi chen-po, the highest or grossest of the inferior, secondary sub-div. of *bhāvanā-heya-kleśa* and *bhāvanā-mārga*, *22*.

mṛdv-indriya=dbaṅ-rtul, possessed of feeble faculty,—char. of the Arhat who has removed the Obscurations gradually, *24*.

mokṣa-bhāgīya=thar-paḥi cha daṅ-mthun-pa (*thar-pa-cha-mthun*), "the (preliminary) steps conducive to Salvation," a synonym of *sambhāra-mārga*, q.v., *17*, *30*, *69* (the sixth topic of Sarvaākāra-abhisaṃbodha-adhikāra, Kār. IV. 32).

mokṣa-mārga=thar-lam, the Path to Salvation, a synonym of the Path, *13*.

yāna=theg-pa, "the Vehicle", a synonym of the Path (*mārga*), *13*.

yāmāḥ=ḥthab-bral, the third region of the gods in the *kāma-dhātu*, *52*.

yoga-bhūmi—rnal-ḥbyor-gyi sa, Stage of Transic Meditation, *43* (3 forms).

yogi-pratyakṣa=rnal-ḥbyor-mṅon-sum, the direct mystic perception of the Saint, *21*.

rāga=ḥdod-chags, desire, lust, *46* (removed on the first Stage), *47* (the innate form removed on the remaining 9 Stages, corr. to *bhāvanā-mārga*).

rūpa=gzugs, Matter, *81*, *86*, *87*.

rūpa-ārūpya-avacara=gzugs daṅ gzugs-med-na spyod-pa, relating to the Sphere of Pure Matter and the Immaterial, *47*.

rūpa-kāya = gzugs-sku, the corporeal forms of the Buddha (*saṃbhogā-kāya* and *nirmāṇa-kāya*) *41*

rūpa-dhātu = gzugs-khams, the World of Pure Matter or of Ethereal Bodies, *21*, *52*.

rūpādi-sarva-dharma-abhāva-svabhāva-avabodha = gzugs-la-sogs-paḥi chos thams-cad dṅos-po-med-paḥi ṅo-bo-ñid-du khoṅ-du-chud-pa, the cognition of the essence of Matter and all other elements of existence, as being the negation of every separate reality,—the thirteenth topic of Anupūrva-abhisamaya-adhikāra. *72.*

lakṣaṇa = *mtshan-ñid*, the char. marks or features of the process of meditation,—the fifth topic of Sarva-ākāra abhisaṃbodha-adhikāra (Kār. IV. 13-31). 69 (see note 3) *78, 87.*

laksaṇa-niḥsvabhāvatā = *mtshan zūl-ṅo-bo-ñid-med-pa*, the essential unreality of the elements acc. to the Yogācāras,—refers to *parikalpita-lakṣaṇa*, q.v., *83, 84.*

linga = *rtags*, mark, char. feature, 59 (the 12 *lingas* referred to in Kār. V. 1, of the Abhisamayālaṃkāra), *70* (ditto; the first topic of Mūrdha-abhisamaya-adhikāra = *ūṣmagata-mūrdha-prayoga*, Kār. V. 1), *78* (= *avaivartika-lingādi*).

loka-guravaḥ = *ḥjig-rten-gyi bla-na*, the Teachers of the World,—an epithet of the Buddhas, *26.*

loka-nāyakāḥ = *ḥjig-rten ḥdren-pa*, the Leaders of the World, or of the living beings,...an epithet of the Buddhas, *26.*

lokottara= *hjig-rten-las-ḥdas-pa*, supermundane, transcendental, relating to a Saint (*ārya*), *15.*

laukika = *ḥjig-rten-pa*, mundane relating to an ordinary individual (*pṛthagjana*), *15, 32.*

laukika-agra-dharma = *ḥjig-rten-paḥi chos-kyi mchog* = *chos-mchog*, the Degree of Highest Mundane Virtues, the fourth sub-div. of the Path of Training (*pragoya-mārga*, q.v.), *18* (the D. of H.M.V. on the Path of the Śrāvaka), *31, 32* (*laukika-sarva-dharma-agratvād agra-dharma-ākhyam*) *33* (on the Path of the Bodhisattva) *52, 54.*

laukika-agra-dharma-mūrdha-prayoga = *chos-mchog rtse-sbyor*, the Culminating Process of Intuition on the Degree of Highest Mundane Virtues (cf. *citta-saṃsthiti*), *71.*

laukika-bhāvanā-maya = *hjig-rten-paḥi sgom-byuṅ*, being the result of the Bodhisattva's meditation, while he is still a worldly being,—the 4 *nirvedha-bhāgīya*, q.v., *32.*

laukika-sarva-dharma-agratvād agra-dharma-ākhyam = *ḥjig-rten-paḥi chos thams-cad-kyi mchog-yin-paḥi phyir chos-kyt-mchog*, "being the highest point of perfection, or superiority to all the virtuous properties of the (Bodhisattva, while he is still a (worldly being," *32.*

vajropama-samādhi = *rdo-rje-lta-buḥi tiṅ-ṅe-ḥdzin*, "the thunderbolt-like" state of transic meditation at the end of the Path, *39*.

varga-cārin = *tshogs-spyod*, the Pratyekabuddha who associates himself with the Śrāvaka Saints; opp. to *khaḍgavisāṇa-kalpa*, q.v., *25*.

vastu-jñāna = *gzi-śes*, synonym of *sarva-jñatā*, *56*, *67* sqq (= Sarva-jñatā-adhikāra).

vastu-jñana-prayoga = *gzi-śes sbyor-ba*, the training for the attainment of the Omniscience in regard of the Empirical World,—the seventh topic of Sarva-jñatā-adhikāra (Kār. III. 8-10a, b), *68*.

vastv-avastu-upalaubhatayā = *dṅos-po daṅ dṅos-po-med-par dmigs-pa-ñid-kyis*, owing to the consideration of Ens and Non-ens,—ref to *phala-bhūta-mātur dūri-bhūta-vastu-jñāna*, *67*.

vikalpa = *rnam-par rtog-pa*, constructive thought *38*, (in the Mah. *bhāvanā-mārga*), *83*.

vikalpita = *rnan-par-brtags-pa*, the elements as the representations of constructive consciousness (*abhūta-parikalpanena jñānam eva tathā-pratibhāsa iti vikalpitatvāt*), *86*.

vicikitsa = *the-tshom*, doubt, *46* (removed on the first Stage of the Bodhisattva), *46*.

vijñāna-ānantya-āyatana = *rnam-śes mthaḥ-yas-kyi skye-mched*, the Sphere of Infinite Consciousness,—second division of *ārūpya-dhātu*, *22*.

vipakṣa-bhūta-vastva-jñāna = *mi-mthun-phyogs-kyi gzi-śes*, the Omniscience in regard of the Empirical World possessed by the Hīnayānist Saint. It is to be shunned by the Bodhisattva, since it is not free from realistic imputations and is devoid of Commiseration. The fifth topic of Sarva-jñātā-adhikāra (Kār. III. 3), *68*.

vipaśyanā = *lhag-mthoṅ*, transcendental analysis, one of the two principal factors of the Path (the other being *śamatha*, q.v., *15*, (general characteristics acc. to the Lam-rim, & c.), *18*, *24* (on the Path of the Pratyekabuddha), *30* on the Mahāyānistic *prayoga-mārga*. *61*.

vipāka-avasthāyām eka-ksaṇa-abhisaṃ-bodha (or *kṣaṇika-prayoga*) = *rnam-par-smin-paḥi skad-cig-maḥi sbyor-ba*, the momentary intuition of the undefiled elements which have attained complete maturity,—the second topic of Eka-kṣaṇa-abhisaṃbodha-adhikāra (Kār. VII. 7), *73*.

vipratipatti = *log-sgrub*, the (16) incorrect views,—the eighth topic of Mūrdha-abhisamaya-adhikāra (Kār. V. 39d—42), *71*.

vimalā = *dri-ma-med-pa* "the Immaculate,"—the second Stage of the Bodhisattva), *37* (as connected with *bhāvanā-mārga*), *47*, *48* (*sarva dauḥśilya-mala-apagamād vimalā*).

vimukti-mārga = *rnam-grol-lam*, "the Path of Deliverance," the second degree of *samāhita-jñāna*. It takes place after the *ānantarya-mārga*, q.v., at the time when the defiling forces are removed (Abh. vyākh.), *20*, *21* (contained in the Śrāvaka's *bhāvanā-mārga*) *22*, *23* *25*, (on the Path of the Pratyekabuddha), *33* (the Mah.), 35 (acc. to Abh. āl. does not include the *anvaya-jñānāni*), *36* (on the removal of the Obscurations), *39* (at the end of the Path).

vimuktim sākṣātkaroti = *rnam-par-grol-ba mṅon-sum-du-byed-pa*, "makes manifest the deliverance (from defilement)." Refers to *duḥkha-dharma-jñāna* and *vimukti-mārga*, q.v., *34*.

vivāda-prahāṇa = *rtsod-spaṅ*, refutation of the objections of opponents, —third part of the analysis of a special subject (*mthaḥ-dpyod*) in a *yig-cha* manual, *2-3*.

vivṛddhi = *rnam-ḥphel*, the (16 forms of) progress of the moral merit of the Bodhisattva abiding on the Degree of the Climax,—the second topic of Mūrdha-abhisamaya-adhikāra = *mūrdha-gata-mūrdha-prayoga* (Kār. V. 2), *70*.

viśisṭa-prayoga=*sbyor-ba khyad-par-can*, the special methods, i.e. the *20 prayogas* of Sarva-ākāra-abhisaṃ-bodha-adhikāra; *75*.

viśuddhi-lakṣaṇa-bhāvanā-mārga = *rnam-dag* (*—gi mtshan-ñid-kyi*) *sgom-lam*, the Mah. Path of Conc. Contempl. as the attainment of the full and ultimate purification (=*atyanta-viśuddha-bhāvanā-mārga*, q v.),--the eleventh topic of Mārga-jñatā-adhikāra (Kār. II 28-31), *67*.

viśeṣa-lakṣaṇa (*ṣoḍaśa viśeṣa-lakṣaṇāni*) = *khyad-mtshan* (*bcu-drug*), the 16 points of superiority of the Mah. Path, corr. to the 16 moments of *darśana-mārga* (Kār. IV. 26-29), *69*.

vitarāga-bhūmi = *ḥdod-chags dan-bral-baḥi sa*, the Stage of Liberation from Passion, the sixth Stage of the Śrāvaka, representing the intuition of the *anāgāmin*, *45*.

vīrya-pāramita = *brtson-ḥgrus-kyi pharol-tu-phyin-pa*, the Transc. Virtue or the Climax of Energy, *49* (predominant on the fourth Stage of the Bodhisattva).

vṛddha-āloko nāma samādhi = *snaṅ-ba-mched-pa zes-bya-baḥi tiṅ-ne-ḥdzin*, the state of transic meditation during which the light of knowledge becomes increased (= *mūrdhagata*), *33*.

vedanā = *tshor-ba*, feeling, the second of the 5 *skandhas*, *86*.

vaiyavadānika = *rnam-par-byaṅ-ba*, purifying (opp. to *sāṃkleśika*), *5*, *49*.

vyañjana = *dpe-byad*, the (80) secondary corporeal marks of the Buddha, *41*.

vyativṛtta-traidhātuka-janmānaḥ = *khams gsum-paḥi skye-ba-las ḥdas pa*, those who have ceased to exist in the 3 Spheres of Worldly Existence,—the Śrāvaka and Pratyekabuddha Arhats, *26*.

vyāpti = *khyab-pa*, pervasion (cf. *gotreṇa vyāptāḥ*), *28*. (cf. *mārga-jñata-angāni*, *66*).

śama-apratiṣṭhita-mārga-jñatā = *zi-ba-la mi-gnas-pahi lam-śes*, the Omniscience in regard of the Path which is not attached to Hın. Nirvāṇa,—the second topic of Sarva-jñatā-adhikāra (Kār. III. 1), *67*.

śamatha = *zi-gnas*, quiescence of the mind, or mind-concentration. Is one of the two chief factors of the Path (the other being *vipaśyanā*, q.v., *15* (characteristics acc. to the Lamrim, & c.), *18*, *24* (on the Path of the Pratyekabuddha), *61*.

śānta = *zi-ba*, Quiescence,—the second aspect of *nirodha-satya*, q.v., *16*.

śilpa-nirmāṇa-kāya = *bzoḥi sprul-sku*, the App. Body acting as Viśvakarman, *42*.

śīla-anusmṛti = *tshul-khrims-rjes-su-dran-pa*, the act of mindfulness concentrated upon Morality,—the tenth topic of Anupūrva-abhisamaya-adhikāra, *72*.

śīla-pāramita = *tshul-khrims-kyi pha-rol-tu-phyin-pa*, the Transc. Virtue of Morality or the Climax of Morality, *48* (predominant on the second Stage of the Bodhisattva).

śīla-vrata-parāmarṣa = *tshul-khrims daṅ brtul-zugs mchog-tu-ḥdzin-pa*, preconception in regard of incorrect observances of moral rules and vows, *46*. (removed on the first Stage of the Bodhisattva).

śukla-dharma = *dkar-poḥi chos*, "the while," i.e. the virtuous elements, *44*.

śukla-vidarśana-bhūmi = *dkar-po rnam-par-mthoṅ-bahi sa*, "the Stage of Perception of the virtuous elements,"—the first Stage of the Śrāvaka, identical with the Śrāvāka's *saṃbhāramārga*, *44*.

śubha-kṛtsana = *dge-rgyas*, second sub-div. of the region of the third *dhyāna* in the *rūpa-dhātu*, *52*.

śūnya = *stoṅ-pa*, Non-substantiality. non-substantial,—the third aspect of *duḥkha-satya*, q.v., has here the sense of "devoid of a relation to a real Ego," *16*.

śūnyatā = *stoṅ-pa-ñid* (*stoṅ-ñid*), Non-substantiality, or Relativity of all the elements of existence, *6*, *30-31* (principal object of concentration on the Mahāyānistic *prayoga-mārga*) *69* (the 16 forms of it as the last 16 aspects relating to *mārga-jñata*; cf. *ṣoḍaśa śunyatāḥ*), *87*.

śūnyata-rūpeṇa = *stoṅ-pa-ñid-kyi ṅo bo-ñid-du*, as having the essence of Non-substantiality, separate unreality, *86*.

śaikṣa-avaivartika-bodhisattva-sangha = *slob-pa phyir-mi-ldog-paḥi byaṅ-sems-kyi dge-ḥdun*, the Congregation of the Bodhisattvas abiding on the Path, who have attained the Irretrievable State,—the eighth topic of Sarva-ākāra-abhi-saṃbodha-adhikāra (Kār. IV. 38 sqq). *70*.

śraddhā-bhūmi = *dad-paḥi sa*, "the Stage of Devotion," a synonym of *saṃbhāramārga*, q.v., *17*, *30*.

śravaṇādi-bhājana-prayoktṛ = *mñan-pa-la-sogs-paḥi snod sbyor-ba-po*, the acting individual, i.e. the Bodhisattva on the Path as a worthy hearer, & c. (of the Prajñā-pāramitā, Kār. IV. 6, 7) *75*.

śrāvaka-mārga-jñāna-mayī mārga-jñata = *ñan-thos-kyi lam-śes-paḥi lam-śes*, the Omniscience in regard of the Path as the cognition of the Path of Śrāvaka,—the second topic of Mārga-jñatā-adhikāra (Kār. II. 2), *66*.

śrāvaka-yāna = *ñon-thos-kyi theg-pa*, the Vehicle of the Śrāvakas, *26*.

śrāvaka-yāna-abhisamaya-gotra = *ñan-thos-kyi theg-pa mṅon-par-rtogs-paḥi rigs*, the lineage (or family of the Saints) who are possessed of the intuition peculiar to the Śrāvakas, *14*, *56*.

śrāvaka-yānika = *ñan-thos-kyi theg-pa-pa*, an adherent of the Śrāvaka Vehicle, *26*.

śrāvakādi-manaskāra = *ñan-thos-la-sogs-paḥi yid-la-byed-pa*, Hīnayānistic i.e. egoistic tendencies, *48*.

śrutimayi prajña—thos-pa-las-byuṅ-baḥi śes-rab, analytic wisdom which is the result of study, *18*.

ṣaṭ pāramitāḥ = phar-phyin drug, the 6 Transc. Virtues,– the first 6 topics of Anupūrva-abhisamaya-adhikāra, *71*.

ṣoḍaśa kṣaṇāh = skad-cig-ma bcu-drug, the 16 moments of the Path of Illumination (*darśana-mārga*), *20* (on the Path of the Śrāvaka).

ṣoḍaśa śūnyatāḥ = ston-ñid bcu-drug, the sixteen aspects of Non-substantiality or Relativity. Explained in the Aṣṭasāhasrikā-piṇḍārtha in accordance with the Madh.-vibhanga and the Mahāyāna-saṃgraha, and in the Comm. on the three Pr. pār.-sūtras in accordance with the Mūla-mādhyamika, *5*.

saṃsāra-nirvāṇa-ubhaya-upalambha-vigamāt = ḥkor-ba dan mya-ṅan-las-ḥdas-pa gñis-kaḥi dmigs-pa dan-bral-baḥi-phyir, owing to the absence of a consideration of Saṃsāra and Nirvāṇa as two separate entities, *67*.

saṃskṛta — ḥdus-byas, conditioned, active, mutable, *41* (char. of *jñāna-dharma-kāya*).

sakala-vyavadāna-pakṣa-vipāka-dharma-tā avasthā = rnam-par-byan-baḥi phyogs rnam-par-smin-paḥi chos-ñid-kyi gnas-skabs, the state of complete maturity of the element of the Absolute and all the purifying elements, ref. to *vipāka-avasthāyām eka-kṣaṇa-abhisambodha, 73*.

sākṛd-āgāmin=lan-cig phyir-ḥoṅ-ba, he who returns to this world once more,—the Saint who has attained the second result, through the removal (on the *bhāvanā-mārga*), of the first 6 forms of defilement peculiar to the World of Carnal Desire (*kāmāvacara-ṣaṭ-prakāra-kleśa-prahāṇāt*), *45*.

sangha-anusmṛti=dge-ḥdun-rjes-su-dran-pa, the act of mindfulness concentrated upon the Congregation,—the ninth topic of Anupūrva-abhisamaya-adhikāra, *72*.

satkāya-dṛṣṭi=ḥjig-tshogs-la-lta-ba, the conception of a real personality, *46* (removed on the first Stage of the Boddhisattva), *46*, *47* (the innate form removed on the remaining 9 Stages).

sattva-dhātu=sems-can-gyi khams, the Fundamental Element of the living beings,- syn. of *dhātu gotra*, and *tathāgata-garbha*, q.v., *88*.

satya-abhisamaya=bden-pa mṅon-rtogs, the direct intuition of the 4 Truths or Principles of the Saint,—general definition of *darśana-mārga*, q.v., *19*.

saṃtāna=rgyud, the stream of elements constituting a personality, *14*, *82*.

saṃhāha-pratipatti=go-chaḥi sgrub-pa or *go-sgrub*, the Action of the Outfit, the first of the 4 varieties of *pratipatti*, *57*, *65* (the seventh topic of Sarva-ākāra-jñatā.adhikāra,—Kār. I. 43), *77* (begins with the Path of Acc. Merit- *saṃbhāra-mārga*).

samatā=mñam-ñid, the equality or the ultimate unity of all the elements of existence in the aspect of the Absolute,—the eighth topic of Sarva-jñatā-adhikāra (Kār. III. 10 c, d), *68*.

samatā-jñāna=mñam-ñid ye-śes, the Wisdom of the Buddha cognizing the equality or unity of oneself and all the living beings in the sense of being possessed of the unique element of Buddhahood, *40*, *42* (rel. to *saṃbhoga-kāya*).

samatā-prijñāna=mñan-pa-ñid-du yoṅs-su-śes-pa, the full knowledge of the equality i.e. the ultimate unity of all elements of existence, *68*.

samāhita=mñam-par-bzag-bzin, abiding in a state of perpetual trance, char. of the Arhats in the *anāsrava-dhātu*, *26*.

samāhita-citta=mñan-par-bzag-paḥi sems, with a perfectly concentrated mind, *32*.

samāhita-jñāna=mñam-bzag-ye-śes, the intuitive knowledge of the Saint at the time of intense concentration. Consists of *ānantarya-mārga* and *vimukti-mārga*, q.v., *19*, *21*, *25*, *33* (on the Mah. *darśana-mārga*), *38* (incl. *nirhāra* and *atyanta-viśuddhi* of the Mah. *bhāvanā-mārga*).

samudaya=kun-ḥbyuṅ, Driving Force or Origin (or Phenomenal Existence),—the second aspect of *samudaya-satya*, q.v., *16*.

samudaya-satya=kun-ḥbyuṅ bden-pa, the principle of the Cause or the Driving Force of Phenomenal Existence, *18* (its four aspects), *69* (eight aspects of the 36 *mārga-jñatā-ākārāḥ* refer to it).

saṃbhāra-pratipatti=tshogs-kyi sgrub-pa (*tshogs-sgrub*), the Action of Accumulation of the factors conducive to Enlightenment (17 varieties),—the ninth topic of Sarva-ākāra-jñatā-adhikāra (Kār. I. 46—71), *65*, *74*, *77*.

saṃbhāra-bhūmi=tshogs-kyi-sa, a syn. of *saṃbhāra-mārga*, *77*.

saṃbhāra-mārga=tshogs-lam, the Path of Accumulating Merit, the first main sub-div. of the Path, *13*, *16* (the Śrāvaka's P. of Acc. M.), *17* (its definition as *dharma-abhisamaya* q.v.), *24* (with the Prateyka-buddha) *29* (the Mahāyānistic P. of Acc. M.) *44* (the Śrāvaka's *saṃbh-m.* is identical with *śukla-vidarśana-bhūmi*), *46*, *52*.

saṃbhoga-kāya=loṅs-spyod-rdzogs-paḥi sku (or : *loṅs-sku*), the Body of Supreme Bliss,—the Buddha residing in Akaniṣṭha, *41*, *74* (the third topic of Dharma-kāya-adhikāra, Kār. VIII. 12 sqq.).

samyak-prajñā-pāramitā-dūribhūtā=yaṅ-dag-paḥi śes-rab-kyi pha-rol-tu-phyin-pa daṅ-rin-bar-gyur-pa, being far from the true Climax of Wisdom, cf. *phala-bhūta-mātur dūrī-bhūta-vastu-jñāna*, *67*.

samyag-āsannī-bhāva=yaṅ-dag-par ñe-bar-ḥgyur-ba, the proximity (to the Climax of Wisdom). Cf. *phala-bhūta-mātur-āsannī-bhūta-vastu-jñāna*, *67*.

samyag-upāya-kauśala-balena=yaṅ dag-paḥi thabs-la-mkhas-paḥi stobs-kyis, by the force of the correct skill in action, *70*.

sarva-ākāra-abhisaṃbodha=rnam-kun mṅon-par-rdzogs-par rtogs-pa or *rnam-rdzogs-sbyor-ba*, the Method of a full and clear intuition of all the aspects of the 3 forms of Omniscience. Is the first of the 4 Methods of Realization (*catvāraḥ prayogāḥ*) and a synonym, of the Path as a whole, *56*, *60*, *61*, *62*, *63* (*sarvākāra-mārga-vastu-jñāna-prakāra-saṃgraheṇa trisarvajñatā-bhāvanayā adhigamaḥ*). *68* (=Sarva ākāra-abhisaṃbodha-adhikāra).

sarva-ākāra-jñatā=rnam-pa-thams-cad-mkhyen-pa-ñid (*=rnam-mkhyen*), the special Omniscience of the Buddha in regard of all the aspects of existence, *39*, *56*, *57*, *60*, *63* (attained at the final moment of the Path), *64* (=Sarva-ākāra-jñatā-adhikāra), *70*, *74* (syn. with *jñāna-dharma-kāya*).

sarva-jñata=thams-cad-śes-pa-ñid, or *vastu-jñāna=gzi-śes*, the Omniscience in regard of the objects of the Empirical World. It represents the cognition of all the elements from the Non-ego standpoint, is possessed by the Buddha and the Bodhisattva, and is accessible to the Hīnayānist Saint, *56*, *57*, *60*, *67* (Sarva-jñatā-adhikāra).

sarva-dharma-nairātmya=chos thams-cad bdag-med-pa, the same as *dharma-nairātmya*, *32*.

sarva-vipakṣa-apagamena=mi-mthun-paḥi phyogs thams-cad daṅ-bral-bas-na, owing to the removal of all the points to be shunned, *73*.

sarva-sattva-agratā-citta-mahattva=semṣ-can kun-gyi mcḥog-nid-kyi sems-chen-po-nid, the greatness of intellectual power owing to which one is superior to all living beings,—the first of the 3 *udeśas*, q.v., *79*.

sarve'py evaṃ dharmā dharmatā=chos thams-cad kyan de-lta-buḥi chos-nid yin-no, "all the elements of existence are (merged in the unique) Absolute Essence,"—ref. to *advaya-eka-kṣaṇa-abhisaṃbodha*, *74*.

sahaja=lhan-skyes, innate,—the defiling elements which are extirpated on the Path of Concentrated Contemplation (*bhāvanā-mārga*), *20*, *37* (as removed on the Mah. *bhāvanā-mārga*), *48* (*=sahaja-kleśa-āvaraṇa*, q.v.).

sahaja-kleśa-āvaraṇa=non-sgrib lhan-skyes, the defiling elements which are innate and are to be extirpated on the *bhāvanā-mārga*, *22*.

săkṣāt = pratyakseṇa q.v.

sāmkleśika = kun-nas-non-mons-pa = kun-ñon, defiling,—a category of the elements of existence (They are contained in the twelve-membered formula of dependent organisation. Cf. Bu-ton's History, Transl. notes 53-56), *5*, *49*.

sādhumatī = legs-paḥi blo-gros, "that of Perfect Wisdom,"—the ninth Stage of the Bodh, *38* (conn. with *bhāvanā-mārga*), *50* (*dharma-deśanā-kauśalato 'navadyatvāt sādhumatī*).

sāmbhogika-kāya = saṃbhoga-kāya, *41*.

sāsrava = zag-bcas, influenced by defiling agencies *38* (refers to that part of *bhāvanā-mārga* which contains the elements of constructive thought, i.e. to *adhimukti*, *pariṇāma*, and *anumoda*).

siṃha-vijṛmbhita-samādhi = seṅ-ge-rnam-par-bsgyins-paḥi tin-ne-ḥdzin, the Meditation of the Gaping Lion, practised at the end of the Path of Illumination and consisting in the contemplation of the twelve-membered formula of functional dependence (*dvādaśāṅga-pratītya-samutpāda*) in the direct and the reverse order (Kār. V. 23), *75*.

sudarśana = gya-nom-snaṅ-ba, the seventh sub-div. of the fourth *dhyāna* in the *rūpa-dhātu*, *52*.

sudurjaya = s̄in-tu-sbyans-dkaḥ-ba "the Unconquerable,"—the fifth Stage of the Bodh, *37*, (conn. with *bhāvanā-mārga*), *49* (*suṣṭhu duḥkhena jīyate iti sudurjayā*).

sudṛśa = śin-tu-mthoṅ-ba, the sixth sub-div. of the region of the fourth *dhyāna* in the *rūpa-dhātu*, *52*.

sopadhi = *phuṅ-po daṅ-bcas-pa*, with residue (in the form of the 5 groups of elements),—the incomplete form of Nirvāṇa, *26*.

skandha = *phuṅ-po*, the 5 groups of elements of a personality. *82*.

stuti-ṣtobha-praśaṃsāḥ = *bstod·bkur-bsṅags gsum*, (the virtues of the Mah. *bhāvanā-mārga*) extolled, praised and glorified (by the Buddhas and other Bodhisattvas),—the seventh topic of Mārgajñatā-adhikāra (Kār. II. 20), *66*.

smṛti-samprajnāna = *dran-pa dan śes-bzin*, memory and attention, connected with the state of mind-concentration or mental quiescence *śamatha* q.v. *15*.

srota-āpatti-phala = *rgyun-zugs-kyi ḥbras-bu*, the result of Entering the Stream, is attained in the 16th moment of the Path of Illumination *śoḍaśe darśana-mārga-citta-ksaṇe srota-āpannaḥ*). *45*.

srota-āpatti-phala-pratipannaka = *rgyun-zugs-kyi ḥbras-bu-la zugs-pa*, the candidate for the result of Entering the Stream, *44*.

svapna-svabhāva = *rmi-lam-gyi ṅo-bo-ñid*, the elements of existence, being essentially like visions in a dream, *73*.

svabhāva-kāya = *ṅo-bo-ñid-sku*, the Body of Absolute Existence,—the element of the Absolute with the Buddha, *40*, *41*, *73* (the first topic of Dharmakāya-adhikāra, Kār. VIII. 1).

svabhāva-laksaṇa (*soḍaśa svabiāva-laksaṇāni*) = *ṅo-bo-ñid-mtshan* (*bcu-drug*), the 16 varieties of the essence of the Bodhisattva's training as the part characterized (Kār. IV. 29-31), *69*.

svabhāva-śuddha = *raṅ-bzin-gyis dag-pa*, pure by nature,— the Absolute as existing from the outset in the living beings, *40*.

sva-mata-sthāpanā = *raṅ-lugs-gzag-pa*, establishment of the author's own point of view,—second part of the analysis of a special subject *mthaḥ-dpyod*) in a *yig-cha* manual, 3.

svayaṃ-bodha = *bdag-ñid rtogs-pa*, the cognition (of the Pratyekabuddha) by himself, without the help of a teacher, *24*.

svayaṃbhū = *raṅ-buyṅ*, he of self-sprung wisdom,—an epithet of the Pratyekabuddha, *24*.

svalaksaṇa = *raṅ-gi-ṃtshan-ñid*, the particular essence of an element of existence. Considered to be real in the *prathama-cakra*, *82*, *83* (a *thing in itself*).

svalakṣaṇa-siddha = *raṅ-gi-mtshan-ñid-kyis grub-pa*, real as a thing in itself. Acc. to the Yogācāras the *paratantra-lakṣaṇa* and *parinispanna-lakṣaṇa* are both *svalakṣaṇa-siddha*, *85*.

hetu = *rgyu*, causes of Phen. Existence),—the first aspect of *samudaya-satya*, q.v., 16,

hetu-pratyaya-apekṣa = *rgyu-rkyen-la-ltos-pa*, dependent on causes and conditions (ref. to *paratantra-lakṣaṇa*), *83.*

heya = *spaṅ-ba*, points to be shunned by means of *darśana-mārga* and *bhāvanā-mārga* (i.e. *śṛṣṭi-heya* and *bhāvanā-heya*), *78.*

TECHNICAL TERMS AND EXPRESSIONS

Tibetan-Sanskrit.

kun-ñon daṅ rnam-byaṅ tha-dad-med-pa = *saṃkelśa-vyavadāna-abheda* the absence of an essential difference between the defiling and the purifying elements in the aspect of the Absolute; cogn. on the sixth Stage, *49*.

kun-tu-btags-paḥi mtshan-ñid (*kun-btags*) = *parikalpita-lakṣaṇa, 5, 83.*

kun-btags = *parikalpita, 34, 37* and for *kun-tu-btags-paḥi mtshan-ñid*, q.v.

kun-nas-ñon-moṅs-pa (*kun-ñon*) = *sāṃkleśika, 5, 49.*

kun-byaṅ, abbr. for *kun-nas-ñon-moṅs-pa* and *rnam-pa-byaṅ-ba*, q.v., taken together, *5*.

kun-ḥbyuṅ = *samudaya, 16.*

kun-ḥbyuṅ bden-pa = *samudaya-satya, 16.*

kun-gzi (*rnam-par-śes-pa*) = *ālaya-vijñāna, 87.*

dkar-po rnam-par-mthoṅ-baḥi sa = *śukla-vidarśana-bhūmi, 44.*

dkar-poḥi chos = *śukla-dharma, 44.*

rkun-ma phyuṅ-ba = *caura-niskāsana, 36.*

rkyen = *pratyaya, 16.*

skad-cig gcig-paḥi mṅon-par-rdzogs-par-byaṅ-chub-pa =*eka-kṣaṇa-abhisaṃbodha, 57, 72.*

skad-cig-ma bcu-drug = *ṣoḍaśa kṣaṇāḥ, 20.*

skad-cig-maḥi sbyor-ba = *ksaṇika-prayoga*, syn. of *skad-cig gcig-paḥi mṅon-par-rdzog-par byanchub-pa* = *eka-ksaṇa-abhisaṃbodha, 57, 71, 72.*

(*skabs*) *lṅa-pa*. the fifth Chapter of the Abhisamayālaṃkāra, i.e. Mūrdha-abhisamaya-adhikāra, *77*.

(*skabs*) *gnis-pa*, the second Chapter of the Abhisamayālaṃkāra, i.e., Mārga-jñatā-adhikāra, *77*.

skabs dan-po, the first Chapter of the Abhisamayālaṃkāra, i.e. Sarva-ākāra-jñatā-adhikāra, *77*.

skabs-bzi-yā, the fourth Chapter of the Abhisamayālaṁkāra, i.e. Sarva-ākāra-abhisaṃbodha-adhikāra, *77*, *skye-ba ṅo-bo-ñid-med-pa* = *utpatti-niḥ-svabhāvatā, 83.*

skye-ba gcig-gis thogs-pa = *eka-jāti-prati-buddha, 38.*

skye-baḥi sprul-sku = *janma-nirmāṇa-kāya, 42.*

skyes-bu chuṅ-ṅu = *adharma-purusa, 13.*

skyes-bu chen-po = *mahā-puruṣa, 13, 59.*

skyes-bu chen-poḥi mtshan = *mahā-puruṣa-laksaṇa, 41.*

skyes-bu ḥbriṅ-gi lam = *madhya-puruṣa-mārga*, "the Path of the intermediate individual," i.e. the Śrāvaka and Pratyekabuddha. Its general definition, *14.*

skyes-bu ḥbriṅ-pa = *madhya-puruṣa, 13, 59.*

skyon = *dosa, 69, 78.*

khams = *dhātu, 27, 51.*

khoṅ-khro = *pratigha, 46.*

khyad-mtshan = *viśesa-laksaṇa, 69.*

mkhyen-pa, intuitive Transc. Wisdom,—a synonym of the Path, *59,*

mkhyen gsum = *thams-cad-mkhyen-pa gsam*, q.v.

ḥkhor-lo tha-ma = *antya-cakra, 81, 85.*

ḥkhor-lo daṅ-po = *prathama-cakra, 81, 85.*

ḥkhor-lo bar-pa = *madhya-cakra, 81, 85.*

gaṅ-zag rtag-gcig raṅ-dbaṅ-can-gyi bdag-gis stoṅ-pa = *nitya-eka-svatantra-ātma-śūnya-pudgala, 19.*

gaṅ-zag-raṅ-rkya-thub-paḥi rdzas-yod-kyis stoṅ-pa, the Individual, devoid of the Ego as a real independent substance, *49.*

gaṅ-zag-gi bdag-med = *pudgala-nairātmya, 14, 19.*

gaṅ-zag-gi bdag-med rtogs-paḥi rnal-ḥbyor-gyi sa, the Stage of Transic Meditation on which the object of intuition is the unreality of the Individual Ego, *43.*

go-sgrub = *go-chaḥi sgrub-pa*, q.v.

go-chaḥi-sgrub-pa = *go-sgrub* = *saṃnā-ha-pratipatti, 57, 65, 68* (syn. of *sarva-ākāra-abhisaṃbodha*), *77.*

gya-nom-snaṅ-ba = *sudarśana, 52.*

gya-nom-pa = *praṇīta, 16*

graṅs-med = *asaṃkhya, 54.*

gliṅ gsum-gyi mi, the human beings of three continents (Jambudvipa, Pūrva-Videha and Apara-Godhanya), *52.*

glo-bur-gyi dri-ma = *āgantuka-mala, 40.*

dgag = *gzan-lugs dgag-pa*, q.v.

dye-chuṅ = *parītta-śubha, 52.*

dge-ḥdun-rjes-su-dran-pa = *saṃgha-anusmṛti, 72.*

dge-ḥdun ñi-śu, the 20 varieties of the Congregation of Saints (Kār. I. 23, 24), *74.*

dge-rgyas = *śubha-kṛtsna, 52.*

ḥgog-bden = *ḥgog-paḥi bden-pa*, q.v.

ḥgog-pa = *nirodha, 16.*

ḥgog-paḥi bden-pa (*ḥgog-bden*) = *nirodha-satya, 16.*

rgyu = *hetu, 16.*

rgyu-mthun-paḥi ḥbras-bu-nisyṣanda-phala, 48.

rgyu-rkyen-la-ltos-pa = *hetu-pratyaya-apekṣa, 83.*

rgyud = *saṃtāna 14, 59.*

rgyud tha-dad-med-pa = *saṃtāna-abheda*, the absence of differentiation between the streams of elements constituting the diff. personalities, —the collective personality within the pale of the Absolute, cogn. on the fifth Stage, *49.*

rgyun-mthaḥi ye-śes, the transcendental intuition at the end of the process (of Illumination i.e. the Path),—syn. with *eka-kṣaṇa-abhisaṃbodha* and *ānantarya-mūrdha-prayoga, 71.*

rgyun-zugs-kyi ḥbras-bu = *srota-āpatti-phala, 45.*

rgyun-zugs-kyi ḥbras-bu-la zugs-pa=*srota-āpatti-phala-pratipannaka, 44.*

sgo-bcad-pa=*kapāṭa-pidhāna, 36.*

sgom-pa-las bguṅ-baḥi-śes-rab=*bhāvanāmayi prjñā, 18.*

sgom-spaṅ=*bhāvanā-heya, 22, 37, 71.*

sgom-lam=*bhāvanā-mārga, 14, 25 36, 52.*

sgom-lam-rtse-sbyor=*bhāvanā-mārga-mūrdha-prayoga, 71.*

sgrib-gñis zad-par spaṅs-paḥi mthar-thug-gi mkhyen-pa, the Ultimate Divine Transc. Wisdom, char. by the full removal of both the Obscurations (*kleśa-āvaraṇa* and *jñeya-āvaraṇa*),—def. of the Mah. *aśaikṣa-mārga, 39.*

(1) *sgrub-pa*=*nirhāra, 38.*

(2) *sgrub-pa*=*pratipatti, 17.*

sgrub-paḥi rten=pratipatter ādhāraḥ, 30,

sgrub-paḥi rten-bzin-gnas-rigs=pratipatter ādhāraḥ prakṛtisthaṃ gotram, 65.

sgrub-paḥi (*mtshan-ñid-kyi*) *sgom-lam=nirhāra-lakṣaṇa-bhāvanā-mārga*, 66.

brgyad-paḥi sa=aṣṭamaka-bhūmi, 44.

ṅa-rgyal=māna, 46, 48.

ṅes-don=nitārtha, 84, 85.

ṅes-par-ḥbyin-pā (*ṅes-ḥbyin*)=*nair-yāṇika*, 17.

ṅes-par-ḥbyuṅ-ba (*ṅes-ḥbyuṅ*)=*niḥsaraṇa*, 16.

ṅes-ḥbyin=ṅes-par-ḥbyin-pa, q.v.

ṅes-ḥbyuṅ=ṅes-par-ḥbyuṅ-ba, q.v.

ṅes-ḥbyuṅ-sgrub-pa=niryāṇa-pratipatti, 65, 77.

ṅes-ḥbyed cha-mthun=nirvedha-bhāgīya, 65, 69

ṅes-ḥbyed-yan-lag=nirvedha-anga, 65.

ṅo-bo-gcig, of one essence, not in conflict,—the *samāhita-jñāna* and *pṛṣṭha-labdha-jñāna* on the Stage of the Buddha, 36.

ṅo-bo-ñid-sku=svabhāva-kāya, 40, 74.

ṅo-bo-ñid mtshan=svabhāva-lakṣaṇa, 69.

ṅo-bo-ñid-med-pa=niḥsvabhāva, 82 *niḥsvabhāvatā*, 83,

dṅos-gñen-du-gyur-pa, that which represents the dirent antidote, 34.

dṅos-po brgyad=aṣṭau padārthāḥ, 55.

mnon-rtogs=abhisamaya, 6, 13, 44, 59

mnon-du-gyur-pa=abhimakhī, 37, 49.

mṅon-par-śes-pa=abhijñā, 17.

mṅon-sum=pratyakṣa, 17, 24.

mṅon-sum-du=pratyakṣeṇa or *sākṣāt*, 19, 24.

ci-yaṅ-med-paḥi skye-mched=ākiṃ-canya-āyatana, 22.

bcad-śes, subsequent cognition of something already cognized,—opp. to *tshadma=pramāṇa*, q.v., 17.

bcos-min-gyi myoṅ-ba=akṛtrima-anubhava, 17.

chu-la chu bzag-pa-ltar, "like water uniting with water,"—the coalescence of subject and object at the time of final Enlightenment, 39.

chuṅ-ṅu=mṛdu=, 17, 18, 22,

çhed-du-bya-ba=uddeśa, 65, 78.

chen-po=adhimātra, 17, 18, 22.

chos=dharma, passim.

chos-sku=dharma-kāya 39, 74.

chos-sku mṅon-par-rtogs-pa=dharmakāya-abhisaṃbodha, 57.

chos-grava, school of Buddhist philosophy in a Tibetan or Mongolian monastery, *3.*

chos mṅon-rtogs=dharma-abhisamaya, 17.

chos-mchog=ḥjig-rten-paḥi chos-kyi mchog, q.v.

chos-mchog-rtse-sbyor=laukika-agra-dharma-mūrdha-prayoga, 71.

chos-rjes-su-dran-pa=dharma-anusmṛti, 72.

chos-ñid=dharmatā, the Absolute, cognized as being the foundation of *jñāna-vaśitā*, q.v., on the ninth Stage of the Bodhisattva, *50.*

chos-śes=dharma-jñāna, 20.

chos-śes-paḥi bzod-pa=dharma-jnāna-kṣāntī, 20.

chos-kyi bdag-med=dharma-nairātmya, 14.

chos-kyi-sprin=dharma-meghā, 38, 51.

chos-kyi phuṅ-po brgyad-khri-bzi-stoṅ-gi ḥkhor-lo. the Wheel of the Doctrine divided into 84,000 varieties (*dharma-skandha*), as the antidotes against the 84,000 forms of defilement, *58.*

chos-kyi dbyiṅs=dharma-dhātu, 27.

chos-kyi dbyiṅs rnam-par-dag-pa=dharma-dhātu-viṣuddhi, 40, 42.

ji-lta ji-sñed-kyi rnam-pa ma-lus-pa skad-cig-ma gcig-la mṅon-sum-du mkhyen-paḥi mthar-thug-gi mkhyen-pa, the Buddha's ultimate direct knowledge, in one single moment, of all the aspects of existence, absolute and empirical,—def. of *sarva-ākāra-jñatā*, q. v., *56.*

ḥjig-rten-pa=laukika, 15, 32.

ḥjig-rten-paḥi chos-kyi mchog (*chos-mchog*)=*laukika-agra-dharma, 18, 31, 32.*

ḥjig-rten-paḥi sgom-byuṅ=laukika-bhāvanā-maya, 32.

ḥjig-rten-las-ḥdas-pa=lokottara, 15.

ḥjig-tshogs-la-lta-ba=satkāya-dṛṣṭi, 46.

ḥjug-pa (*ḥi phyogs-kyi rten-can-gyi*) *gzuṅ-rtog=pravṛtti-pakṣa-adhiṣṭhāna-grāhya-vikalpa, 47.*

ḥjug-paḥi sgrub-pa=ḥjug-sgrub=prasthāna-pratipatti, 65.

rjes-thob-ye-śes=pṛṣṭha-labdha-jñāna, 19, 34, 35, 38.

rjes-dpag=*rjes-su-dpag-pa*, q.v.

rjes-la mṅon-rtogs=*ūrdhva-abhisamaya, 21.*

rjes-śes=*anvaya-jñāna, 20.*

rjes-su-dpag-pa (*rjes-dpag*)=*anumāna, 17.*

rjes-su-gzuṅ-baḥi don-du=*anugrahārtham, 89.*

rjes-su-yi-raṅ-ba=*anumoda, 38, 66.*

rjes-su-śes-paḥi bzod-pa=*anvaya-jñāna-kṣānti, 20.*

brjod-du-med-pa= *anabhilāpya, 83.*

ñan-thos cig-car-pa=the Śrāvaka Arhat who has removed the Obscurations simultaneously, *23.*

ñan-thos-kyi bden-pa mṅon-rtogs daṅ rjes-su-mthun-pa, subservient to the intuition of the 4 Truths of the Saint by the Śrāvaka (cf. *bden-pa mṅon-rtogs*),—characteristic of the Śrāvaka's Path of Training (*prayyga-mārga*), *18.*

ñan-thos-kyi sbyor-lam chos-mchog, the Degree of Highest Mundane Virtues of the Śrāvaka's Path of Training (*laukika-agra-dharma*, q.v.,), *52.*

ñan-thos-kyi gzi-śes, the Śrāvaka's knowledge of the Empirical World, *79.*

ñan-thos-kyi lam śes-paḥi lam-ses=*śrāvaka-mārga-jñāna-mayī mārga-jñāta, 66.*

ñan-ṭhos-kyi lam-gyi bgrod-pa mthar-phyin-paḥi mṅon-rtogs, the intuition of the Śrāvaka who has terminated the course of the Path,—definition of the Śrāvaka's *aśaikṣa-mārga, 23.*

ñon-sgrib=*ñon-moṅs-kyi sgrib-pa*, q.v.

non-sgrib kun-btags=*parikalpita-kleśa-āvaraṇa, 20.*

non-sgrib kun-btags spaṅs-paḥi rnam-grol-lam-du-gyur-paḥi non-thos-kyi bden-pa mṅon-rtogs, the Śrāvaka's intuition of the 4 Truths of the Saint at the time when the removal of the defiling forces due to incorrect views is brought to accomplishment,—definition of *vimukti mārga, 20.*

non-sgrib kun-btags-kyi dṅos-gñen-du-gyur-paḥi ñan-thos-kyi-bden-pa mṅon-rtogs, the intuition of the 4 Principles of the Saint which represents the direct antidote against the defiling forces which are due to incorrect views,—definition of *ānantarya-mārga, 19-20.*

ñon-sgrib lhan-skyes = *sahaja-kleśa-āvaraṇa, 22.*

ñon-moṅs-kyi sgrib-pa = ñon-sgrib = kleśa-āvaraṇa, 29.

ñon-moṅs-med-paḥi lta-ba = araṇa-dṛsti, 75.

gñis-stoṅ-rtogs-paḥi rnal-ḥbyor-gyi sa, the Stage of Transic Meditation on which the object is the unreality of the external world, *43.*

gñis-su-med-paḥi skad-cig-maḥi sbyor-ba = advaya-eka-kṣaṇa-abhisaṃbodha (kṣaṇi-ka-prayoga), 73.

gṅen-po = pratipakṣa, antidote *59.*

gṅen-po-phyogs-kyi gzi-śes = pratipakṣa-bhūta-vastu-jñāna 68.

mṅam-rjes, abbreviation for *mñam-bzag-ye-śes = samāhita-jnāna* and *rjes-thob-ye-śes = pṛṣṭha-labdha-jñāna, 36.*

mṅam-ñid = samatā, 68.

mṅam-ñid-ye-śes = samatā-jnāna, 40.

mñam-bzag-ye-śes = samāhita-jnāna, 19, 34, 38.

sñin-rje chen-po = mahā-karuṇā, 30.

tiṅ-ṅe-ḥdzin = samādhi, transic meditation, concentrated trance, *15.*

gtoṅ-ba rjes-su-dran-pa = tyāga-anusmṛti, 72.

rtag-gcig raṅ-dbaṅ-can-gyi bdag = nitya-eka-svatantra-ātman, 81.

rtags = linga, 70, 78.

rten = ādhāra, 27.

rten-ḥbrel yan-lag-bcu-gñis = dvādaśān-ga-pratitya-samutpāda, 75,

rtog-pa = kalpanā, 21.

rtogs-pa-chen-po-ñid = adhigama-mahattva, 79.

lta-ba mchog-tu-ḥdzin-pa = dṛṣṭi parā-marṣa, 47.

stan thog-gcig-tu, during one single practice of meditation, *53* (the 4 Paths, beginning with *prayoga-mārga*, are realized by the solitary Pratkabuddha in such a way).

stoṅ-ñid bcu-drug = soḍaśa śūnyatāḥ, 5.

stoṅ-pa = śūnya, 16.

stoṅ-pa-ñid (stoṅ-ñid) = śūṇyatā. 6, 31, 87.

stobs bcu = daśa balāni, 41.

brtan-pa = nirūḍhi, 70.

bstod-bkur-bsṅags gsum = stuti-stobha-pra-śaṃsāḥ, 66.

thabs-mkhas-sbyor-ba = upāya-kauśala-prayoga, 70.

thabs-kyi pha-rol-tu-phyin-pa = upāya-pāramitā, 50.

thams-cad-mkhyen-pa gsum (mkhyen gsum) = tisraḥ sarvajñatāḥ, 56.

thams-cad-śes-pa-ñid = *sarva-jñatā, 56.*

thar-paḥi cha daṅ-mthun-pa (*thar-paḥi cha-mthun*) = *mokṣa-bhāgiya, 17, 30, 69, 77.*

thar-par bgrod-paḥi go-skabs phye-bśul-du-gyur-paḥi mṅon-rtogs, the intuition of the Truth which makes a passage (is conducive) to the attainment of Salvation (*mokṣa*),—definition of the Path in general, *13.*

thar-lam = *mokṣa-mārga, 13.*

the-tshom = *vicikitsā, 46.*

(*theg-chen*) *sgom-lam-gyi byed-pa* = *bhāvanā-mārga-kāritra, 66.*

theg-chen-sgrub-pa, the Mah. Activity (*pratipatti*), a syn. of the Mah. Path, *57.*

theg-chen thun-moṅ-ma-yin-paḥi bstan-bcos, an especially Mah. treatise, —the Abhisamayālaṃkāra, *59.*

theg-chen mthoṅ-lam phan-yon daṅ-bcas-pa = *mahūnuśaṃso dorśana-mārgaḥ, 66.*

theg-chen sems-bskyed-kyis zin-paḥi chos mṅon-rtogs, the full cognition of the Doctrine which is dominated by the Bodhisattava's Mental Effort for Enlightenment,—another definition of the Mahāyānistic *saṃbhāra-mārga, 30.*

theg-chen-gyi chos mṅon-rtogs, the full cognition of the Mahāyānistic Doctrine,—definition of the Mahāyānistic *saṃbhāra-mārga, 30.*

theg-chen-gyi bden-pa mṅon-rtogs, the intuition of the 4 Truths by the Mahāyānist Saint,—definition of the Mahāyānistic *darśana-mārga, 34.*

theg-pa = *yāna, 13.*

theg-pa che-chuṅ-gi yon-tan, the merits peculiar to the great and the small Vehicle, i.e. the virtuous properties of the Mahāyānist and the Hīnayānist Saints, *15.*

thos-pa-las byuṅ-baḥi śes-rab = *śruti-mayī prajña, 18.*

mthaḥ dpyod analysis of a separate subject in a *yig-cha* manual 3.

mthar-gyis-paḥi mṅon-rtogs = *anupūrva-abhisamaya, 57, 71.*

mthar-gyis-sbyor-ba = *anupūrva-prayoga*, syn. of *mthar-gyis-paḥi mṅon rtogs* = *anupūrva-abhisamaya, 57, 71.*

mthar-thug-gi theg-pa gsum, the 3 Ultimate Vehicles, or Paths to Enlightenment, i.e. of the Śrāvaka, Pratyekabuddha, and Bodhisattva. Are considered by the Yogācāras to be essentially different and real by themselves (opp. to *eka-yāna*). *29.*

mthar-ḥdzin-gyi lta-ba = *anta-grāha-dṛṣṭi, 46.*

mthoṅ-spaṅ = *mthoṅ-bas spaṅ-ba*, q.v.

mthoṅ-baḥi sa = *darśana-bhūmi, 45.*

mthoṅ-bas spaṅ-ba (*mthoṅ-spaṅ*) = *dṛṣṭi-heya, 19, 34, 36, 47, 70, 77.*

mthoṅ-lam = *darśana-mārga, 14, 19, 24, 32, 52, 56, 68, 77, 78, 79.*

mthoṅ-lam-rtse-sbyor = *darśana-mārga-mūrdha-prayoga, 70.*

dag (*paḥi*) *sa gsum* "the three Pure Stages" (*acalā*, *sādhumatī*, and *dharma-meghā*), *51, 70* (the 3 last topics of Sarva-ākāra-abhisaṃbodha-adhikāra relate to them).

dad-paḥi sa = *śraddhā-bhūmi, 17, 30.*

de-bzin-gśegs-paḥi sñin-po = *tathāgata-garbha, 27.*

don mṅon-rtogs = *artha-abhisamaya, 18.*

don-gcig, synonymous, *6.*

don-dam rnam-par-ṅes-paḥi chos-ḥkhor = *paramārtha-viniścaya-dharma-cakra, 81.*

don-dam-pa-ṅo-bo-ñid-med-pa = *paramārtha-niḥsvabhāvatā, 84.*

don bdun-cu = *artha-saptati, 54, 64.*

draṅ-don = *neyārtha, 84, 85.*

dri-ma-med-pa = *vimalā, 37, 47.*

dro-bar-gyur-pa (*drod*) = *ūṣmagata, 18, 24, 31.*

drod = *dro-bar-gyur-pa*, q.v.

drop rtse-sbyor = *ūṣmagata-mūrdha-prayoga, 70.*

dams-ṅag = *avavāda, 65, 76, 78.*

bden-pamṅon-rtogs = *satya-abhisamaya, 19.*

bden-par-grub-pa, real as a thing in itself (the same as *raṅ-gi-mtshan-ñid kyis grub-pa* = *svalaksaṇa-siddha*), *86.*

bden-med-rtogs-paḥi rnal-ḥbyor-gyi sa, the Stage of Transic Meditation on which the object is the unreality of all the separate elements of existence, *43.*

bden-ḥdzin kun-btags, realism which is due to preconceived incorrect views *34.*

bden-bziḥi chos-ḥkhor = *catuḥ-satya-dharma-cakra, 81.*

mdo-daṅ-sbyor-ba, "composed connexion in with the Sūtras," the first twelve Commentaries on the Abhisamayālaṃkāra, 8.

ḥdus-byas = saṃskṛta, 41.

ḥdus-ma-byas = asaṃskṛta, 27.

ḥdod-khams=kāma-dhātu, 21, 22, 43.

ḥdod-chags=rāga, 46.

ḥdod-chags daṅ-bral-baḥi sa=vītarāga-bhūmī, 45.

ḥdod-paḥi lha, the gods whose dwellings belong to the World of Carnal Desire (kāmadhātu), 52.

rdo-rje-lta-buḥitin-ne-ḥdzin=vajropama-samādhi, 39.

ldog-pa (ḥi phyogs-kyi rten-can-gyi) gzuṅ-rtog=nivṛtti-pakśa-adhisṭhāna-grāhya-vikalpa, 47.

sdug-bsṅal-la chos-śes-pa=duḥkhe dharma-jñāna, 34.

sdug-bsnal-la chos-śes-paḥi bzod-pa=duḥkhe dharma-jñāna-kṣānti, 34.

sdug-bsnal-la rjes-su-śes-paḥi bzod-pa=duḥkhe anvaya-jñāna-ksānti, 34.

rnam-mkhaḥ mthaḥ-yas-kyi skye-mched=ākāśa-ānantya-āyatana, 22.

rnam-kun mnon-par-rdzogs-par-rtogs-pa=sarva-ākāra-abhisaṃbodha, 56 68.

rnam-mkhyen=rnam-pa-thams-cad-mkhyen-pa-ñid, q.v.

rnam-mkhyen-sbyor-ba, the training for the attainment of the special Omniscience of Buddha (sarva-ākāra-jñatā. A syn. of sarva-ākāra-abhisaṃbodha), 68.

rnam-mkhyen mtshon-byed-kyi chos bcu, the 10 elements char. the special Omniscience of the Buddha (sarva-ākāra-jñatā), 64.

rnam-mkhyen-gyi rnam-pa brgya-rtsa-bcu, the 110 aspects (ākāra, of the 173), relating to the special Omniscience of the Buddha (Kār. IV. 4, 5=Aṣṭasā-hasr. 207. 1—13—from smṛty-upasthānādi-bodhipakṣa-dharma-pāramite'yaṃ, and up to sarvajña-jñāna-pāramite'yaṃ), 69.

rnam-grol-lam=vimukti-mārga, 19, 34.

rnam-rtog=rikalpa, 77.

rnam-dag(-gi mthshan-ñid-kyi) sgom-lam = viśuddhi-lakṣaṇa-bhāvanā-mārga, 67.

rnam-pa=ākāra, 65, 68, 77.

rnam-pa thams-cad-mkhyen-pa-ñid=rnam-mkhyen=sarva-ākāra-jñatā, 39, 56, 58, 64.

rnam-par-rtog-pa==vikalpa, 38, 83.

rnam-par-byaṅ-ba (*rnam-byaṅ*)=*vaiya-vadānika, 5, 49.*

rnam-par-mi-rtog-pa=nirvikalpaka, 50.

rnam-par-smin-pa-ma-yin-paḥi skad-cig-maḥi sbyor-ba=avipāka-avasthāyām eka-kṣaṇa-abhisaṃbodna, 72.

rnam-ḥphel=vivṛddhi, 70.

rnaṃ-par-smin-pāḥi skad-cig-maḥi sbyor-ba=vipāka-ava thāyām eka-kṣaṇa-abhisaṁbodha (*kṣaṇika-prayoga*), *73.*

rnam-rdzogs-sbyor-ba=rnam-kun-mṅon-par-rdzogs-par rtogs-pa, 56, 68.

rnam-rdzogs-sbyor-ba mtshon-paḥi chos bcu-gcig, the 11 elements char. the process of intuition of all the (173) aspects of the 3 kinds of Omniscience, i.e. the 11 topics of Sarva-ākāra-abhisaṃbodha-adhikāra, *68.*

rnam-śes-mṭhaḥ-yas-kyi skye-mched=vijñāna-ānantya-āyatana, 22.

rnal-ḥbyor-mṅon-sum=yogi-pratyakṣa, 21.

rnal-ḥbyor-gyi sa=yoga-bhūmi, 43.

rnal-ḥbyor-pa, a mediator Yogin, *15.*

snaṅ-ba thob-pa=āloka-labdha, 33.

dpe-byad=vyañjana, 42.

spaṅ=rtsod-spaṅ, q.v.

spoṅ-ba chen-po-ñid=prahāṇa-mahattva, 79.

spyod-pa bkag-paḥi śugs-bstan-kyi sbyor-lam, the Path of Training as indicated indirectly in connexion with the rejection of realistic views (in Kār. III. 8), *78;*

sprin-med=anabhraka, 52.

sprul-sku=nirmāṇa-kāya, 42, 74.

phar-phyin drug=ṣaṭ pāramitāḥ, 71.

phyi-don bden-med, the unreality of the external objects,—cognized by the Pratyekabuddha, *24.*

phyi-rol-don stoṅ=bāhya-artha-śūnyatā, the objective unreality of the external world,—the principal object of cognition on the Path of the Pratyekabuddha, *24.*

phyir-mi-ldog-paḥi rtags=avaivartika-lingāni 77.

ḥphags-pa=ārya, 17.

ḥphags-paḥi bden-pa bzi=catvāri ārya-satyāni, 12, 16, 33.

ḥphags-paḥi laṃ=ārya-mārga, 19.

Hphags-pa-la kha-gyar-ba, "works erroneously attributed to the Saint" (Ārya), i.e. Ārya Nāgārjuna, *3*.

bar-chad med-paḥi tiṅ-ṅe-ḥdzin=ānantarya-samādhi, 19, 32, 33, 70.

bar-chad-med-paḥi rtse-sbyor=ānantarya-mūrdha-prayoga, 70, 77.

bar-chad-med-lam=ānantarya-mārga, 19, 34.

bya-ba sgrub-paḥi ye.śes=kṛtya-anuṣṭhāna-jnāna, 40.

byaṅ-chub bgrod-paḥi go-skabs phye-bśuldu-gyur-paḥi mṅon-rtogs,—the intuition of the Truth which forms a passage (is conducive) to the attainment of Enlightenment (*bodhi*),—definition of the Path in general acc. to Sa-lam. Kh., *13*.

byaṅ-chub-tu sems-bskyedb=bdhi-citta-utpāda, 30, 64.

byaṅ-phyogs-kyi chos (cf. *byaṅ-chub-kyi phyogs=bodhipakṣikā dharmāḥ*), *88*.

byaṅ-sems-kyi lam (i.e. *byaṅ-chub-sems-dpaḥi lam*), the Path of the Bodhi sattva, syn. of the Mah. Path, *57, 68*.

byas-pa-rtogs-paḥi sa=kṛtāvi-bhūmi, 45.

byed-paḥi mtshan=kāritra-lakṣana, 69.

dbaṅ bcu=daśa vaśitāḥ, 50.

dban-rtul=mṛdv-indriya, 24.

dban-rnon=tīksṇa-indriya, 24.

dbu-mar gnas-paḥi blos=madhyastha-buddhyā, 11.

ḥbras-bu che-ba=bṛhat-phala, 52.

ḥbras-yum-la ñe-baḥi gzi-śes=phala-bhūta-mātur āsanni-bhūia-vastu-jnāna, 67.

ḥbras-yum-la rin-baḥi gzi-śes=phala-bhūta-mātur dūrī-bhūta-vastu-jnāna, 76.

ḥbrin-daṅ thun-mon-baḥi-lam, the Path, i.e. the intuition of the Bodhisattva which is conformable to that of the "intermediate individual", i.e. the Hīnayānist, *59*.

ḥbrin-pa=madhya, 17, 18, 22.

sbas-don, the hidden meaning of the Prajñā-pāramitā-sūtras. Is considered to be the teaching of the Path as exposed by the Abhisamayālaṁkāra *6*.

sbyin-paḥi pha-rol-tu-phyin-pa=dāna-pāramitā, 48.

sbyor-ba=prayoga, 69.

sbyor-ba bzi=cat (catvāraḥ) tvāraḥ prayogāḥ, 57.

sbyor-lam=prayoga-mārga, 14, 18, 24, 30, 31, 46, 76, 78.

ma-skyes-pa=anutpanna, 52, 81.

ma-ḥgag-pa=aniruddha, 5, 81.

ma-dag sa, "the Impure Stages". i.e. the first seven Stages of the Bodhisattva, *51.*

ma-rig-pa=avidyā, 46.

mi-che-ba=abṛha, 52.

mi-ḥjigs-pa bzi=catvāri vaiśāradyāni, 46.

mi-rtag-pa=anitya, 16.

mi-rtag-sogs bcu-drug, the 16 aspects of the 4 Truths or Principles of the Saint, 66 (refer to *vastu-jñāna*; the aspects are indicated on p. 16-17).

mi-mthun-phyogs-kyi gzi-śes=vipakṣa-bhūta-vastu-jñāna, 67.

mi-gduṅ-ba=atapa, 52.

mi-gyo-ba=acala, 38, 50.

mi-slab-pa=aśaikṣa, 23.

mi-slob-lam=aśaikṣa-mārga, 14, 25, 38, 39.

miṅ daṅ brdas=nāma-samketābhyām, 84.

me-loṅ-lta-buḥi ye-śes=ādarśa-jñāna, 40.

mos-pa=adhimukti, 38.

mos-pa (ḥi mtshan-ñid-kyi) sgom-lam=adhimukti-lakṣaṇa-bhāvanā-mārga, 66.

mos-pas-spyod-paḥi sa=adhimukti-caryā-bhūmi, 33, 46.

myaṅ-ḥdas-su bgrod-paḥi phye-bśul-du gyur-paḥi mṅon-rtogs, the intuition of the Truth which makes a passage (is conducive) to the attainment of Nirvāṇa,--general definition of the Path, *13.*

dmigs-pa=ālambana, 33, 65, 77, 78.

smon-nas-mkhyen-pa=praṇidhi-jñāna, 75.

smon-lam-gyi pha-rol-tu-phyin-pa=praṇidhāna-pāramitā, 50.

rtse-sbyor=mūrdha-prayoga, syn. of *rtse-moḥi mṅon-rtogs=mūrdha-abhisamaya, 57, 70.*

rtse-sbyor-sgom-lam, the Path of Conc. Contempl. as demonstrated in the Mūrdha-abhisamaya-adhikāra, *78.*

rtse-sbyor mtshon-paḥi chos brgyad, the 8 elements characterizing the Culminating Process of Illumination, i.e. the 8 topics of Mūrdhạ-ạbhisamaya-adhikār a,*70*, *rtse-sbyor-gyi mthoṅ-lam*, the Path of Illumination as demonstrated in the Mūrdha-abhisamaya-adhikāra, *78*.

rtse-mo=rtse-mor-gyur-pa, q.v.

rtse-moḥi mṅon-rtogs=mūrdha-abhisamaya, 57, 70.

rtse-moḥi rtse-sbyor=mūrdhagata-mūrdha-prayoga, 70.

rtse-mor-gyur-pa=mūrdhagata, 18, 31.

rtsod-spaṇ=vivāda-prahāṅa, 3.

brtsoṇ-ḥgrus-kyi pha-rol-tu-phyin-pa=vīrya-pāramitā, 48.

tshaṅs-chen=mahā-brahma, 52.

tshaṅs-pa mdun-na-ḥdon=brahma-purohita, 52.

tshaṅs-ris=brahma-kāyika, 52.

tshad-ma=pramāṇa, 17.

tshad-med-dge=apramāṇa-śubha, 52.

tshad-med-ḥod=apramāṇa-ābha, 52.

tshul-khrims-rjes-su-dran-pa=śila-anusmṛti, 72.

tshul-khrims daṅ brtul-zugs mchog-tu-ḥdzin-pa=śīla-vrata-parāmarṣa, 47.

tshul-khrims-kyi pha-rol-tu-phyin-pa=śila-pāramitā, 48.

tshogs-sgrub=tshog-kyi sgrub-pa, q.v.

tshogs-spyod=varga-cārin, 25.

tshogs-spyod-chen-po=mahā-vargacārin (see *tshogs-spyod=vargacārin*), 53 (the time of his realization of the Path).

tshogs-lam=saṃbhāra-mārga, 13, 16, 17, 24, 30, 46.

tshogs-lam phal-pa, the ordinary or the lowest degree of the Path of Accumulating Merit, *77*.

tshogs-kyi sgrub-pa (tshogs-sgrub)=saṃbhāra-pratipatti, 65, 74, 78.

mtshan-ñid=lakṣaṇa, 69.

mtshan-ñid-ṅo-bo-ñid-med-pa=lakṣaṇa-niḥsvabhāvatā, 82.

mtshan-ñid-med-paḥi chos-ḥkhor=alakṣaṇavatva-dharma-cakra, 81.

mtshan-ñid-med-paḥi skad-cig-maḥi sbyor-ba=alakṣaṇatva-eka-kṣaṇa-abhisambodha (kṣaṇika-prayoga), 72.

mtshan-ñid gsum+ triṇi lakṣaṇānī, 5.

mtshan-mā-med-pa=animitta, 50.

ḥdzin-pa bden-med, the unreality of the perceiving subject, *34*.

zi-gnas=śamatha, 15, 18, 24.

zi-ba=śānta, 16.

zi-ba bgrod-pa gcig-pu-pa, the Śrāvaka and Pratyekabuddha Arhats who can only attain Hīnayānistic Nirvāṇa, and are unable to enter the Path of a Bodhisattva (acc. to the Yogācāras), *29.*

zi-ba-la mi-gnas-paḥi lam-śes=śama-apratīṣṭhita-mārga-jñatā, 67.

ziṅ-dag-sbyor-ba=kṣetra-śuddhi-prayoga, 50, 70.

gzag=raṅ-lugs gzag-pa, q.v.

gzan-dbaṅ=gzan-gyi dbaṅ-gi mthsan-ñid q.v.

gzan-lugs dgag-pa=para-mata-pratiṣedha, 3.

gzan-gyi dbaṅ-gi mtshan-ñid=gzan-dbaṅ=paratantra-lakṣaṇa, 5, 84, 87.

gzi-śes=vastu-jñāna, syn. of *thams-cad-śes-pa-ñid=sarva-jñatā, 56, 59, 67.*

gzi-śes-sbyor-ba=vastu-jñāna-prayoga, 68.

gzi-śes mtshon-byed-kyi chos dgu, the 9 elements char. the Omniscience in regard of the Emp. World, i.e. the 9 topics of Sarva-jñatā-adhikāra, *67.*

gzi-śes-kyi mthoṅ-lam, the Path of Illumination as demonstrated in the Sarva-jñatā-adhikāra, *78.*

gzi-śes-kyi śugs-bstan-gyi mthoṅ-lam, the Śrāvaka's Path of Illumination indirectly mentioned in the Sarva-jñatā-adhikāra, *79.*

gzi-śes-kyi rnam-pañer-bdun, the 27 aspects (*ākara*, of the 173) relating to the Omniscience in regard of the Empirical World (Kār. IV. 2= Aṣṭasāhasrikā, 204.20—206.2--from *asat-pāramite'yaṃ* and up to *acalita-pāramite'yaṃ*), *68.*

zag-bcas=sāsrava, 38.

zag-bcas sgom-lam lṅa, the 5 aspects of the Pratyekabuddha's Path of Conc. Contempl., which is influenced by defilement (incl. in the 37 aspects rel. to the Omniscience in regard of the Emp. World. cf. *gzi-śes-kyi rnam-pa ñer-bdun*. They belong to the 15 aspects relating to *mārga-satya*), *79.*

zag-med mthoṅ-lam drug, the 6 aspects of the undefiled Path of Illumination of the Pratyekabuddha (incl. in the 37 aspects rel. to the Omniscience in regard of the Emp. World, cf. *gzi-śes-kyi rnam-pa ñer-bdun*. They belong to the 15 aspects rel. to *mārga-satya*), *79.*

gzugs-sku=rūpa-kāya, 41.

gzugs-brñan=pratibimba, 41.

gzugs-khams=rūpa-dhātu, 21, 52.
gzugs-med-khams=ārūpya-dhātu, 21, 22, 52.
gzugs-med-kyi sñoms-ḥjug bzi=catasra ārūpya-samāpattayaḥ, 43.
gzugs-la-sogs-paḥi chos thams-cad dṅos-po-med-paḥi no-bo-ñid-du khoṅ-du-chud-pa=rūpādi-sarva-dharma-abhāva-svabhāva-avabodha, 72.
gzuṅ-ba chos-kyi bdag-med=grāhya-dharma-nairātmya, 25.
gzod-ma-nas zi-ba=ādi-śānta, 82.
bzoḥi sprul-sku=śilpa-nirmāṇa-kāya, 42.
bzod-pa=kṣānti, 18, 31, 53.
bzod-paḥi pha-rol-tu-phyin-pa=kṣānti-pāramitā, 48.
bzod-paḥi rtse-sbyor=ksāntigata-mūrdha-prayoga, 70.
ḥog-min=akaniṣṭha, 41, 52.
ḥod-chun=parītta-ābha, 52.
ḥod-ḥphro-ba(-can)=arciṣmati, 37, 48.
ḥod-byed-pa=prabhākarī, 37, 48.
ḥod-gsal=ābhāsvara, 52.
yig-cha, Tibetan manual of the study of a special branch of Buddh. literature in the monastic schools, 3.
yid-la-byed-pa=manasikāra, 15.
yum=mātṛ, 13, 58.
yum drug, "the 6 Mother works," i.e. the six principal Prajñā-pāramitā-sutras acc. to the earlier Tib. authors, 7.
yum gsum, "the 3 Mothers," i.e. the 3 kinds of Omniscience (*sarva-ākara-jñatā, mārga-jñatā*, and *sarva-jñatā*), 58.
yes-śes=jñatā, 13.
ye-śes-chos-sku=jñāna-dharma-kāya, 41, 74.
ye-śes-kyi snaṅ-ba=jñāna-āloka, 18.
ye-śes-kyi pha-rol-tu-phyin-pa=jñāna-pāramitā, 51.
ye-śes-la dbaṅ-ba=jñāna-vaśitā, 50.
yoṅs-grub=yoṅs-su-grub-paḥi mtshan-ñid, q.v.
yoṅs-su-grub-paḥi mtshan-ñid (*yoṅs-grub*)=*pariniṣpanna-laksaṇa*, 5, 84, 86.
yoṅs-su-bsṅo-ba=pariṇāma, 38, 66.
yoṅs-su-sbyoṅ-ba (*yoṅs-sbyoṅ*)=*parikarman*, 47, 74.

yoṅs-su-ḥdzin-pa med-pa=niṣparigraha absence of attachment or interest in regard of the Doctrine of Scripture; cogn. on the fourth Stage, *48*.

yoṅ-tan=guṇa, *69*, *78*.

raṅ-ḥgrel=sva-vṛtti,, auto-commentary, *4*.

raṅ-rgyal=pratyeka-jina, the usual term for *pratyekabuddha* in the Tib. manuals, *25*.

raṅ-rgyal dgra-bcom-pa, the Pratyekabudha Arhat, *25*.

raṅ-rgyal-gyi lam śes-paḥi lam-śes=pratyekabuddha-mārga-jñāna-mayi mārga-jñatā, *66*.

raṅ-bzin-gyi myan-ḥdas=prakṛti-nirvāṇa, *82*.

raṅ-bzin-gyis dag-pa=svabhāva-śuddha, *41*.

raṅ-bzin-gyis dag-pa daṅ glo-bur-gyi drimas dag-pa gñis daṅ-ldan-paḥi dbyiṅs mthar-thug, the Ultimate Subtsance, completely pure by itself and free from every kind of additional defilement,– def. of *svabhāva-kāya*, *41*, *74*.

raṅ-yul-du-gyur-paḥi gaṅ-zag-gi bdag-med-la rtse-gcig-tu mñam-par-bzag-paḥi ñan-thos-kyi bden-pa mṅon-rtogs, the Śrāvaka's intuition of the 4 Truths of the Saint, which is characterized by the full concentration upon the Non-ego principle,—definition of the Śrāvaka's *samāhita-jñāna*, q.v. *19*.

raṅ-lugs gzag-pa=sva-mata-sthāpanā, *3*.

raṅ-gi ṅos-skal-gyi spaṅ-bya, the points to be shunned directly referring to it, i.e. to the Mah. *darśana-mārga*, *34*.

raṅ-gi mtshan-ñid=svalakṣaṇa, *84*.

raṅ-gi-mtshan-ñid-kyis grub-pa=svalakṣaṇa-siddha, *85*.

rab-skye=prabhava, *16*.

rab-tu-dgaḥ-ba=pramuditā, *37*, *46*.

rigs=gotra, *28*, *78*.

rigs-ṅes=niyata-gotraka, *30*, *34*.

rigs-ma-nes-pa=aniyata-gotraka, *30*.

rigs-kyisa=gotra-bhūmi, *44*.

rigs-pa=nyāya, *17*.

riṅ-du-soṅ-ba=dūraṃgamā, *37*, *49*.

lan cig phyir-ḥon-ba=sakṛd-āgāmin, *45*.

lam=*mārga*, passim.

lam-gyi bden-pa (*lam-bdeṇ*)=*mārga-satya, 17.*

lam-śer-phyin=*mārga* (*-bhūtā*) *prajñā-pāramitā, 6, 57, 68.*

lam-śes (*-ñid*)=*mārga-jñatā, 56, 58, 66.*

lam-śes-sbyor-ba= *mārga-jñatā-prayoga*, the training for the attainment of the Omniscience in regard of the Path, syn. of *sarva-ākāra-abhisambodha, 68.*

lam-śes mtshon-byed-kyi chos bcu-gcig, the 11 elements characterizing the Omniscience in regard of the Path, i e. the 11 topics of Mārga-jñatā-adhikāra, 65.

lam-śes-kyi sgom-lam, the Path of Conc. Contempl. as demonstrated in the Mārga-jñata-adhikāra, *78.*

lam-śes-kyi ñan-thos-kyi sbyor-lam mthoṅ-lam, the Paths of Training and Illumination relating to the Bodhisattva's knowledge of the Śrāvaka's Path demonstrated in the Mārga-jñatā-adhikāra (Kār. II. 2—5), *78.*

lam-śes-kyi mthoṅ-lam, the Path of Illumination (*darśana-mārga*) as demostrated in the Mārga-jñatā-adhikāra, *78.*

lam-śes-kyi rnam-pa so-drug, the 36 aspects (*ākāra*, of the 173) relating to the Omniscience in regar of the Path (Kar. IV. 3=Aṣṭasāhsr. 206. 3—207.1.—from *virāga-pāramite'yaṃ* and up to *sarva-śūnyatā-pāramite'yaṃ*), *69.*

lam-śes-kyi yan-lag=*mārga-jñatā-angāni, 60.*

las-daṅ-po-paḥi sa=*ādikarmika-bhūmi, 17, 30, 46.*

luṅ-gi chos=*āgama-dharma*, the Doctrine of Scripture, *48.*

lus daṅ sems śin-tu-sbyaṅs-pa=*kāya-citta-praśrabdhi, 15.*

legs-paḥi blo-gros=*sādhumatī, 38, 50.*

log-sgrub=*vipratipatti, 71.*

log-lta=*mithyā-dṛṣṭi, 46.*

lons-spyod-rdzogs-paḥi-sku (*or* : *loṅs-sku*)=*saṃbhoga-kāya, 41, 74.*

śin-rtaḥi srol-ḥbyed, "Way-layer of the Vehicle,"—fundamental, independent interpretation of the Prajñā-pāramitā. There are four such works acc. to the earlier Tibetan authors and two acc. to the school of Tsoṅ-kha-pa,—*3-6.*

śin-tu-mthoṅ-ba=*sudṛśa, 52.*

śin-tu-rnam-dag-gi sgom-lam=*atyanta-viśuddha-bhāvanā-mārga, 38.*

śin-tu-sbyaṅs-dkaḥ-ba=sudurjayā. 37, 49.

śugs-don, the indirect subject-matter of a work (opp. to *dṅos-don*), 5.

śer-phyin=śes-rab-kyi pha-rol-tu-phyin-pa, q.v.

śer-phyin btags-pa-pa=aupacārikī prajñā-pāramitā, 6.

śes-sgrib=śes-byaḥi sgrib-pa, q.v.

śes-sgrib kun-btags spaṅs-pas rab-tu-phye-baḥi theg-chen-gyi bden-pa mṅon-rtogs, the intuition of the Truths char. by the removal of the Obsc. of Ign. which is due to misconception,—def. of the Mah. *vimukti-mārga, 35.*

śes-byāḥi sgrib-pa=śes-sgrib=jñeyo-āvaraṇa, 27, 47.

śes-mtshan=jnāna-lakṣaṇa, 69.

śes-rab-kyi pha-rol-tu-phyin-pa=prajñā-pāramitā, passim.

sa-bon=bīja, 27.

sa-mtshams, limits, *56.*

saṅs-rgyas-rjes-su-dran-pa=buddha-anusmṛti, 71.

saṅs-rgyas-kyi sa=buddha-bhūmi, the Stage of the Buddha (called : *samanta-prabhā*), *36.*

seṅ-ge-rnam-par-bsgyiṅs-paḥi tiṅ-ṅe-ḥdzin=siṃha-vijṛmbhita-samādhi, 75.

sems kun-tu-gnas-pa=citta-saṃsthiti, 71.

sems-bskyed=byaṅ-chub-tu sems-skyed=bodhi-citta-utpāda, 78.

sems-bskyed daṅ-po gsum, the first 3 forms of the Creative Mental Effort for Enlightenment (*bodhi-citta-utpāda*), *76.*

sems-can kun-gyi mchog-ñid-kyi sems-chen-po-ñid=sarva-sattva-agratā-citta-mahattva, 79.

sems-dpaḥi rnal-ḥbyor, the *yoga* of the Mah. Saint,—a synonym of the Path, *57, 68.*

so-so raṅ-gis rig-par-bya-ba=pratyātma-vedya, 39.

so-soḥi skye-bo=pṛthagjana, 17.

so-sor-rtog-paḥi ye-śes=pratyavekṣaṇa-jnāna, 40.

so-sor-brtags-ḥgog=pratisaṃkhyā-nirodha, 36,

so-sor-brtags-min-gyi ḥgog-pa=apratisaṃkhyā-nirodha, 36.

sras bcu-gcig, "the eleven filial works," the small Pr.-pār.-sūtras mentioned by the earlier Tib. authors, *7.*

srid-pa-la mi-gnas-paḥi gzi-śes=bhava-apratiṣṭhita-vastu-jñāna, 67.

srid-rtse=bhavāgra, 22.

srid-zi mñam-ñid-kyi sbyor-ba=bhava-śānti-samatā-prayoga, 70.

srol-ḥbyed-pa=śin-rtaḥi srol-ḥbyed, 86.

slob-pa phyir-mi-ldag-paḥi byan-sems-kyi dge-ḥdun=śaikṣa-avaivartika-bodhisattva-sangha, 70.

slob-lam=śaikṣa-mārga, the first 4 main Degrees of the Path, *36.*

gsar-du mi-slu-baḥi śes-pa, the correct cognition of something for the first time, definition of *pramāṇa* q.v., *17.*

gsal-snaṅ, clear representation, cf. *jñāna-āloka, 32.*

bsam-gtan-gyi pha-rol-tu-phyin-pa=dhyāna-pāramitā, 49.

bsam-gtan bzi=catvāri dhyānāni, 22, 43.

bsam-pa-las byun-baḥi śes-rab=cintāmayī prajñā, 18.

bse-ru lta-bu=khaḍga-viṣāṇa-kalpa, 25.

bsod-nams-skyes=puṇya-prasava, 52.

bsrab-paḥi so=tanū-bhūmi, 45.

lha-bla-ma-rjes-su-dran-pa=devatā-anusmṛti, 71.

lhag-mthon=vipaśyanā, 15, 16, 18, 24, 30, 31.

lhag-paḥi bsam-pa=adhyāśaya, 30.

lhan-skyes=sahaja, 37.

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seṅ-ge-rnam-par-bsgyiṅs-paḥi tiṅ-ṅe-ḥdzin=siṃha-vijṛmbhita-samādhi, *75*.

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lhan-skyes=sahaja, 37.

lhun-gyis-grub-par=anābhogam, 49.

SUTRAS AND ŚĀSTRAS

Sanskrit-Tibetan

[For a detailed bibliography of the Prajñā-pāramitā Sūtras cf. Prof. M. Walleser, Prajñā-pāramitā, p. 17, 18, 19 sqq.]

Akutobhaya = Ga-las-ḥjigs-med, Comm. on the Mūla-Mādhyamika,— doubts as regards authorship, *3-5*.

Anupūrva-abhisamaya-adhikāra = Mthar gyis-paḥi mṅon-par-rtogs-paḥi skabs, the sixth chapter of the Abhisamayālaṃkāra, *57*.

Abhidharmakośa = Chos-mṅon-paḥi mdzod, abbr. Mdzod *12*, *20* (on the 16 moments), *36*, *53*.

(Abhidharmakośa)-vyākhyā of Yaśomitra (Tib. Rgyal-sras-ma), *12*, *19* (on *ānantarya-mārga* and *vimukti-mārga*), *23*, (on the subdivisions of *bhāvanā-mārga*).

Abhhidharma-samuccaya = Mṅon-pa kunbtus, of Ārya Asaṅga, *12*, *17* (concerning *sambhāra-mārga*), *21* (on the 16 moments), *35* (on the 16 moments of the Mah. *darśana-mārga*), *36* (ditto) 36 (on *apratisamkhvā-nirodha*), *84*, *85*, *86*.

Abhisamayālaṃkāra, full title Abhisamayālaṃkāra-nāma Prajñā-pāramitā-upadeśa-śāstra = Śes-rab-kyi pha-roltu-phyin-paḥi man-ṅag-gi bstan-bcos Mṅon-par-rtogs-paḥi rgyan, abbr. Mṅon-rtogs-rgyan, passim, 1.

Abhisamayālaṃkāra-ālokā = Mṅon-par-rtogs-paḥi rgyan-gyi snaṅ-ba abbr. Rgyan-snaṅ, also called Aṣṭasāhasrikā-mahā-ṭikā = Brgyad-stoṅ ḥgrel-chen, abbr. Hgrel-chen, Commentary of Haribhadra on the Abhisamayālamkāra *en regard* Aṣṭasāhasrikā, passim. *1*.

Abhisamayālaṃkāra-vārttika = Rnam-ḥgrel, Comm. of Bhadanta Vimuktasena, *5*, *8*, *10* (doubts as regards the authorship of the text in the Tg. MDO. II. 1-207).

Abhisamayālaṃkāra-vṛtti-piṇḍārtha = Mṅon-par-rtogs-paḥi rgyan-gyi ḥgrel-paḥi bsdus-don. Teg. MDO. VII. 289-315, Summary of Haribhadra's Sphuṭārthā by Prajñākaramati, *10*.

Ardhaśatikā = Lṅa-bcu-pa (Kg. ŚER I. No. 6), *7*.

Aṣṭa-samāna-artha-śāsana = Don-brgyad-kyis mthun-par-bstan-pa (Tg. MDO. II. 207-275), Comm. on the Abhisam. with references to the Śatasāhasrikā, the Pañcavimśatisāhasrika, and the Aṣṭādaśasāhasrika, ascr. to Smṛtijñānakīrti, *9*, (doubts as regards authorship).

Aṣṭasāhasrikā = Brgyad-stoṅ-pa, commmented by the Abhis. ālokā, *2*, *7*, *8*, *9*, *59*.

Aṣṭasāhasrikā-piṇḍārtha = Prajñā-pāramitā-artha-samgraha, q.v.

Aṣṭādaśasahasrika = Khri-brgyad-stoṅ-pa, *7*, *8*, *9*.

Āgama-mañjarī = Luṅ-gi sñe-ma, *2*.

Uttaratantra (full title : Mahāyāna-uttaratantra-śastra = Theg-pa chen-po Rgyud-bla-maḥi bstan-bcos abbr. Rgyud-bla-ma or Rgyud-bla) Transl. (with the Uttaratantra-vyākhya) in the Acta Orientalia vol. IX), *25*, *26*, *28*, *36*, *48*, *49*, *50*, *51*, *74*,*75*, *80* (acc. to the Tib. trad.—a Mādh.-Prasang. work) *87*, *88*, *89*.

Eka-kṣaṇa-abhisamaya-adhikara = Skad-cig-ma gcig-paḥi mṅon-par-rtogs-paḥi skabs, the seventh chapter of the Abhisamayalaṃkara, *58*.

Ekakṣarī = Yi-ge-gcig-ma (kg. RGYUD. XIII. No. 7), *7*.

Kīrtikalā = Grags-cha (Tg. MDO. IX 223-310), Comm. on the Abhisam. by Ratnakīrti, *10*.

Kauśika-prajñā-pāramitā (Kg. RGY UD. XIII), *7*.

Ghana-vyūha = Rgyan-stug-po bkod-pa, *81*, *88*.

Catuḥśatika = Bzi-brgya-pa, of Āryadeva, quoted in the Akutobhaya, —an argument for denying the authorship of Nāgārjuna, 4.

Jñāna-ālokā-alaṃkara (-sūtra) = Yes-śes-snaṅ-ba-rgyan-gyi mdo *88*, *89*.

Tippaṇī = Mchan-bu, of Jam-yaṅ zad-pa on the Lam-rim, *80*.

Tathāgata-garbha (-sūtra) = De-bzin-gśegs-paḥi sñiṅ-poḥi mdo, *88*.

Triṃśika = Sum-cu-pa, *85*.

Triśatika = Sum-brgya, pa, *7*.

Daśadharmaka = Chos bcu-pa, *26*, *27*. mentioned in the Abhis. ālokā, as containing the teaching of the *eka-yāna*).

Daśasahasrika = Śes-rab-khri-pa, *7*.

(1) Durbodha-āloka = Rtogs-dkaḥi snaṅ-ba (Tg. MDO. VII. 161-289), Comm. on the Abhisam. by Dharmakīrtiśri from Suvarṇadvīpa, *9*.

(2) Durbodha-āloka = Rtogs-dkaḥi snaṅ-ba, of Mkhas-grub (Khaiḍub), *2*.

Dharma-kāya-adhikāra = Chos-kyi skuḥi skabs, the eighth chapter of the Abhisamyalaṃkara, *58*.

Dharma-dharmatā-vibhanga = Chos daṅ chos-ñid rnam-ḥbyed, *1*, *80*, (is a Yogacara work), *85*.

Nirṇaya-saṃgraha = Rnam-par-gtan-ladbab-paḥi bsdu-ba, *85*.

Nirvikalpa-stotra = Rnam-par-mi-rtog-paḥi bstod-pa, *59*.

Paddhati = Gzuṅ-ḥgrel, Commentary of Vasubandhu on the Pañcaviṃśati-sahasrika. The Comm. on the three Prajñā-pāramitā-sūtras by Daṃṣṭrāsena is confounded with it, *4*, *10*.

Pañcaviṃśati-prajñā-pāramitā-mukha = Sgo-ñer-lṅa-pa (Kg. RGYUD. X), *7*.

Pañcaviṃśatisahasrika = Ñi-khri-lṅa-stoṅ-pa or Ñi-khri, *7*, *8*, *9*, *11*, *86*, on *kalpita*, *vikalpita*, and *dharmatā*).

Pañcaviṃśatisahasrika-ālokā = Ñi-khri-snaṅ-ba (Tg. MDO. I. 15-249 Pek. Full title acc. to Tg. : Ārya-Pañcaviṃśati-sāhasrikā-Prajñā-pāramitā-upadeśa-śāstra-Abhisamayālaṃkāra-vṛtti),—the Comm. of Ārya-Vimuktasena, *8*.

Pañcaśatikā = Lṅa-brgya-pa (Kg. ŚER. I No. 4), *7*.

Prajñā-pāramitā-artha-saṃgraha, alias Aṣṭasāhasrikā-piṇḍārtha = Brgyad-stoṅ-don-bsdus, summary of the Aṣṭasāhasrikā by Dignāga. Is regarded by the early Tib. authors as an independent interpretation (śiṅ-rtaḥi srol-ḥbyed) and by Tsoṅ-kha-pa ahd his school as being founded upon the Yogācāra works of Asaṅga, *4*, *5*, *6*, (on the meaning of *prajñā-pāramitā*), *40*, (*dharma-kāya*) = *tathāgata* = *prajñā-pāramitā*).

Prajñā-pāramitā-kośa-tāla = Śes-rab-kyi pha-rol-tu-phyin-paḥi/Mdzod-kyi ldemig (Tg. MDO. XI. 331-333), Comm. on the Abhisam. *en regard* Saṃcaya, ascr. to Dharmaśri *9* (doubts as regards authorship).

Prajñā-pāramitā-naya-śata-pañcaśatikā = Tshul brgya-lṅa-bcu-pa (Kg. RGYUD. IX), *7*.

Prajñā-pāramitā-piṇṇḍārtha = Śer-phyin don-bsdus-pa, Tg. MDO. VIII. 128-135, Comm. on the Abhisam. by Kumāraśrıbhadra, *10*.

Prajñā-pāramitā-piṇḍārtha pradīpa = Śer-phyin bsdus-don (or : don-bsdus) sgronma (Tg. MDO. X. 253-262), Comm. on the Abhisaṃ.

ascribed to Dīpaṃkara-Śrījñāna (Atīśa), *10* doubts as regards authorship).

Prajñā-pāramitā-sūtras = Śer-phyin-mdo, passim.

Prajñā-pradīpa = Śes-rab-sgron-ma, of Bhāvaviveka. Commented on by Avalokitavrata, 4.

Prajñā-pradīpa-āvalī = Śes-rab sgron-meḥi phreṅ-ba (Tg. MDO. IX. 1-87), Comm. on the Abhisam. by Buddha-śrījñāna, *10*.

Prajñā-mūla = Rtsa-baḥi śes-rab, abbr. Rtsa-śe, the Mūla-mādhyamika-kārikas of Nāgārjuna, *3*, *5*, (quoted in the Commentary of Daṃṣṭrāsena on the three Prajñā-pāramitā-sūtras).

Prajñā-hṛdaya (Bhagavatī-prajñā-pāramitā-hṛdaya) = Śes-rab-sñiṅ-po. (Śer-sñiṅ, Kg. RGYUD. XII.), *7*.

Prasphuṭapadā = Tshig-gsal (Tg. MDO. VIII. 1-128 Pek.), Sub-commentary on the Sphutartha of Haribhadra by the Madhyamika Dharmamitra, *9*.

Bodhi-patha-pradīpa = Lam-sgron, of Dīpaṃkaraśrijñana (Tg. MDO. XXXI. 274-277 and XXXIII. 1-5), *12* (is the foundation of the Lam-rim).

Bodhisattva-bhūmi = Byaṅ-sa, *85*, *86*.

Bhāvanākrama = Sgon-rim, of Kamala-śila, *15*, (quoted in the Lam-rim.)

Madhyānta-vibhanga = Dbus-mthaḥ-rnam-ḥbyed, *1*, *5*, (the Prajñā-pāramitā-artha-saṃgraha of Dignāga is founded upon it), *48* (on the cognition peculiar to each of the 24 Stages of Bodhisattva), *80*, (the Madh-vibh. is a Yogācāra work), *85*.

Marmakaumudi = Gnad-kyi zla-ḥod (Tg. MDO. XI. 1-256 Pek; full title acc. to Tg. Ārya-Aṣṭasahasrika-prajñā-pāramitā-vṛtti Marmakaumudī nāma), Comm.on the Abhisam *en regard* Aṣṭasahasrika by Abhayākaragupta, *9*.

Mahāvyutpatti *14*, *52* (the divisions of the *rūpa-dhātu*), *78*, (*bodhipakṣikā-dharmāḥ*).

Mahāyāna-saṃgraha = Theg-pa chen-poḥi bsdus-pa or Theg-bsdus, of Asaṅga, *5* (the Prajñā-pāramitā-artha-samgraha of Dignāga is founded upon it), *84*, *85*.

Mahāyāna-Sūtrālamkāra (Sūtrālaṃkāra) = Theg-pa chen-poḥi Mdo-sdeḥi rgyan (abbr. Mdo-sde-rgyan), *1*, *33* (on the Mah. *nirvedha-bhāgyiya*;) the text of the Sūtrāl is the source of Haribhadra), *34* (on the direct perception of the Absolute on the *darśana-mārga*), *53* (Vasubandhu's Comm.—on the time of attainment of Nirvāṇa by Śravakas), *77*, *80*, *85*, *86*.

Madhyamika-alaṃkāra = Dbu-ma-rgyan, of Śāntirakṣita (Tg. MDO. XXVIII. 48-84), *80*.

Mārga-jñatā-adhikāra = lam-śes-ñid-kyi skabs, the second chapter of the Abhisamayālaṃkāra, *57*.

Munimātalaṃkāra = Tḥub-paḥi dgoṅs-rgyan (Tg. MDO. XXIX. 71-398), the work of Abhayākaragupta, *10*, (acc. to Gser, it must be counted among the Comm. on the Abhisamayālaṃkāra).

Mūrdha-abhisamaya-adhikāra = Rtsemoḥi mnon-par-rtogs-paḥi skabs, the fifth chapter of the Abhisamayālaṃkāra, *57*.

Mūla-mādhyamika = Prajñā-mūla, q.v.

Yukti-ṣaṣtika = Rigs-pa drug-cu-pa, of Nāgārjuna, *3*.

Yogacaryābhūmi = Rnal-ḥbyor-spyod-paḥi sa, of Asaṅga, *12*, *84*, *85*.

Ratnakūṭa = Dkon-brtsegs, section of the Kangyur, *81*.

Ratna-pradīpa = Rin-chen-sgron-ma, *2*.

Ratnamegha = Dkon-mchog-sprin, *26*, *27*, (mentioned in the Abhis. ālokā, as containing the teaching of the *eka-yāna*).

Ratnāvalī = Rin-chen-phreṅ-ba, of Nāgārjuna. Considered by some to be the sixth of the Mādhyamika-treatises (Dbuma rigs-tshogs drug), *4*,

Laṅkāvatāra, *26*, *27* (mentioned in the Abhis. ālokā in conn. with the *eka-yāna*), *81*, *88*.

Vārttika, cf. Abhisamayālaṃkāra-vārttika, *5*.

Vigraha-vyāvartanī = Rtsod-pa zlog-pa, of Nāgārjuna, *4*.

Viṃśika = Ñi-śn-pa, *85*.

Vaidalya-sūtra = Zib-mo rnam-thag, of Nāgārjuna, *4*.

Vyavahāra-siddhi = Tha-sñad-grub-pa, the sixth of the Mādh. treatises of Nāgārjuna acc. to Bu-ston, *4*.

Vyākhyāyukti = Rnam-bśad-rigs-pa, *85*.

Vyākhyā-hṛdaya-alaṃkāra = Rnam-bśad sñiṅ-poḥi rgyan, *2*.

Śatasahasrikā = Stoṅ-phrag-brgya-pa, alias Yum ḥbum-pa or Ḥbum, *7*, *8*.

Śatasahasrikā, Pañcaviṃśatisāhasrikā, and Aṣṭadaśasāhasrikā, Commentary on,—ascribed to Damṣṭrāsena and confounded with the Paddhati of Vasubandhu, *4*.

Śatasāhasrikā-vivaraṇa = Stoṅ-phrag. brgya-paḥi rnam-par-bśad-pa, Tg. MDO. XI. 256-331, ascribed to Dharmaśrī; acc. to Tsoṅ-kha-pa the authorship is dubious, *8*

Śuddhimatī = Dag-ldan, Comm. on the Abhisamayālamkāra *en regard* Pañcavimśatisāhasrikā by Ratnākaraśanti (Tg. MDO. IX. 87-240), *8*, *59* (quoted in Skabs.—expl. of *mātṛ*).

Śūnyatā-saptati = Stoṅ-ñid bdun-cu-pa, of Nāgārjuna, *3*.

Śrāvaka-bhūmi = Ñan-sa, *86*.

Śrī mālā-devī-simhanāda (-sūtra) = Lha-mo Dpal-phreṅ seṅ-geḥi sgraḥi mdo, *88*, *89*.

Samcaya (Guṇa-ratna-samcaya-gāthā) = Sdud-pa (Kg. ŚER. I No. 1), *7*, *8*, *9*.

Samcaya-gāthā-pañjikā = Sdud. pahi dkaḥ-ḥgrel (Tg. MDO. VIII. 135-223), Comm. on the Abhisam. *en regard* Samcaya, by Buddhaśrījñāna, *9*.

Samcaya-gāthā-pañjikā Subodhinī nāma = (Sdud-paḥi) dkaḥ-ḥgrel rtogs-sla (Tg. MDO. VII. 1-93 Pek.), Comm. on the Abhisam. *en regard* Samcaya by Hari-bhadra, *9* (doubts as regards authorship).

Satyaka-satyakī-parivarta, *26*, *27*, (mentioned in the Abhis. ālokā, as containing the teaching of the *eka-yāna*).

Saddharma-puṇḍarīka=Dam-paḥi chos padma-dkar-po), *26*, *27* (quoted in the Abhis. ālokā in connexion with the *eka-yāna*).

Saṃdhinirmocana=Dgoṅs-pa ṅes-par ḥgrel-pa (abbr. Mdo-sde Dgoṅs-ḥgrel or Dgoṅs-ḥgrel), *15* (quoted in the Lamrim), *29* (quoted in Skabs), *81* (the S.-nirm. is the principal fundamental Sūtra of the Yogācāra system), *82*, *83*, *84*, *85*. *86*, *88*.

Saptaśatikā prajñāpāramitā=Bdun-brgyapa (Kg. ŚER. I. No. 3), *7*.

Sarva-ākāra-abhisaṃbodha-adhikāra=Rnam-kun-mṅon-par-rdzogs-par-rtogs-paḥi skabs, the fourth chapter of the Abhisamayālamkāra, *58*.

Sarva-ākāra-jñatā-adhikāra=Rnam-pa-thams-cad-mkhpen-pa-ñid-kyi skabs, the first chapter of the Abhisamayālaṃkāra, *58*.

Sarva-jñatā-adhikāra=Thams-cad-śes-pa-ñid-kyi skabs, the third chapter of the Abhisamayālaṃkāra, 58.

Sārottamā=Sñiṅ-poḥi mchog (Tg. MDO. X. 1—253 Pek; full title acc. to Tg. Ārya-Aṣṭasāhasrikā-prajñā-pāramitā-pañjikā Sarottamā nāma), Comm. on the Abhisamayālamkāra *en regard* Aṣṭasāhasrikā by Ratnākaraśanti, *9*.

Suvikrānta-vikrami-paripṛcchā=Rab-rtsal rnam-gnon-gyis zus-pa (Kg. ŚER. I. No. 2), *7*.

Sūtra=Mdo, section of the Kangyur, *81*.

Sphuṭārthā=(Hgrel-pa) Don. gsal, Comm. of Haribhadra on the Abhisamayālamkāra (Tg. MDO. VII. *93*—161 of the Pek. edition; full title acc. to Tg. : Abhisamayālaṃkāra-nāma-prajñā-pāramitā; upadeśa-śastra-vṛtti), 2, *9*, *10*, *59*.

Svalpākṣara-prajñā-pāramitā=Yī-ge ñuṅ-ṅu (Kg. RGYUD. XII), *7*.

SUTRAS AND ŚĀSTRAS

Tibetan-Sanskrit

Kun-las-btus (for Mṅon-pa-kun-las-btus)=Abhidharma-samuccaya, *85*.

Dkon-brtsegs=Ratnakūṭa, *81*.

Khri-brgyad-stoṅ-pa=Aṣṭādaśa-sāhasrikā, 7.

Ga-las-ḥjigs-med=Akutobhaya, *4*.

Grags-cha=Kīrtikala, *1*.

Grub-mthaḥ (Ḍub-mtha), of Jam-yaṅ-zad-pa, *88* (on the fundamental Sūtras of the Yogācāras).

Gleṅ-gziḥi leḥu=Nidāna-parivarta, introductory chapter, *85*.

Dgoṅs-pa ṅes-par-ḥgrel-pa=Saṃdhi-nirmocana, *81*, *83*, *85*.

Dgoṅs-pa ṅes ḥgrel and Dgoṅs-ḥgrel=Dgoṅs-pa-ṅes-par-ḥgrel-pa.

Ḥgrel-chuṅ=Sphuṭārthā, q.v., *1*.

Ḥgrel-chen (for Brgyad-stoṅ-ḥgrel-chen, q.v.), another abridged title of the Abhis. ālokā, *2*, *11*.

Ḥgrel-pa Don-gsal=Sphuṭārthā, *2*.

Rgyan-stug-po-bkod-pa=Ghana-vyūha, *81*.

Rgyan-snaṅ, abridged title of the Abhis. ālokā of Haribhadra. (Cf. Mṅon-par-rtogs-paḥi rgyan-gyi snaṅ-ba), *2*.

Sgo-ṅer-lṅa-pa=Pañcaviṃśati-prajñā-pāramitā-mukha, *7*.

Brgyad-stoṅ ḥgrel-chen=Aṣṭasāhasrikā-mahā-ṭikā, another title of the Abhis. ālokā, *2*.

Brgyad-stoṅ-don-bsdus=Aṣṭasāhasrikā-piṇḍārtha (Prajñā-pāramitā-artha-saṃgraha). *4*.

Brgyad-stoṅ-pa=Aṣṭasāhasrikā, *7*.

Mṅon-rtogs-rgyan=Abhisamayālaṃkāra, *60* (a Mahāyānistic treatise *par excellence*).

Mṅon-rtogs-rim-pa=Abhisamaya-krama, of Rgyal-tshab Dar-ma Rin-chen, *12*.

Mṅon-pa kun-btus=Abhidharma-samuccaya, *85*, *86*.

Mṅon-par-rtogs-paḥi rgyan-gyi snaṅ-ba=Abhisamayālaṃkāra-ālokā, *2*.

Lṅa-brgya-pa=Pañcaśatikā, *7*.

Lṅa-bcu-pa=Ardhaśatikā, *7*.

Chos-ḥbyuṅ, History of Buddhism by Bu-ton (Bu-ston), with translation (vol. I), *4*, *5*, *40*, *42*, *52*, *53*, *54*, *85*, *87*

Ñi-khri-lṅa-stoṅ/pa, or Ñi-khri=Pañcaviṃśatisāhasrikā, *7*.

Ñi-śu-pa=Viṃśikā, *85*.

Sñiṅ-poḥi mchog=Sārottamā, *9*.

Gtan-la-dbab-pa bsdu-ba, for Rnam-par-gtan-la dbab-paḥi bsdu-ba=Nirṇaya-saṃgraha, *85*.

(1) Rtogs-dkaḥi snaṅ-ba=Durbodha-ālokā, Comm. on the Abhisam. by Dharmakīrtiśrī from Suvarṇadvīpa (Gser-gliṅ-pa), *9*.

(2) Rtogs-dkaḥi snaṅ-ba=Durbodha-ālokā, Comm. on the Abhisam. and the Sphuṭārthā (q.v) by Mkhas-grub (Khai-ḍub) Dge-legs dpal-bzaṅ-po, *2*, *62*.

Stoṅ-ñid bdun-cu-pa=Śūnyatā-saptati, *3*.

Stoṅ-thun Bskal-bzaṅ mig-ḥbyed (full title : Zab-mo stoṅ-pa-ñid-kyi de-kho-na-ñid rab-tu gtal-bar-byed-pahi bstan-bcos Bskal-bzaṅ-mig-ḥbyed), of Mkhas-grub (Khai-ḍub), *4* (denial of the authorship of Nāgārjuna in regard of the Akutobhaya), *80*, *85* (on the Yogācāra literature).

Stoṅ-phrag-brgya-pa=Śatasāhasrikā, *7*.

Tha-sñad-grub-pa=Vyavahāra-siddhi, *4*.

Thub-paḥi dgoṅs-rgyan=Munimatālaṃkāra, *10*.

Theg-bsdus (or Theg-chen bsdus-pa)=Mahāyāna-saṃgraha, *85*, *86*.

Dag-ldan=Sudhimatī, *8*.

De-bzin-gśegs-paḥi sñiṅ-poḥi mdo=Tathāgata-garbha-sūtra, *88*.

Don brgyad-kyis mthun-par-bstan-pa=Aṣṭa-samāna-artha-śāsana, *9*.

Don bdun-cu, Summary of the 70 topics of the Abhisam., ascr. to Jam-yaṅ-zad-pa, *41* (def. of *svabhāva-kāya*), *56*, *57*, *67*, *68*, *70*, *71*, *72*, *73*.

Bdun-brgya-pa=Saptaśatikā, *7*.

Mdo=Sūtra, *81*.

Mdo-sde-rgyan=Sūtrālaṃkāra (Mahāyāna-Sūtrālaṃkāra), *86*.

Sdud-pa=Saṃcaya (Guṇa-ratna-saṁcaya-gāthā), *7*.

(Sdud-paḥi)-dkaḥ-ḥgrel rtogs-sla=Saṃcaya-gāthā-pañjikā, *9*.

Gnad-kyi zla-ḥod=Marmakaumudī, *9*.

Rnam-ḥgrel=Abhisamayālaṃkāra-vārttika, *11*.

Rnam-par-gtan-la-dbab-paḥi bsdu-ba=Nirṇaya-saṃgraha, *85*.

Rnam-bśad sñin-poḥi rgyan = Vyākhyāhṛdaya-alaṃkāra, Comm. on the Abhisam. and the Sphuṭārthā (q.v.) by Rgyal-tsab Dar-ma Rinchen (vol. II of his works), *2*, *39*, *63*, *64*, *86*.

Rnam-bśad-rigs-pa = Vyākhyā-yukti, *85*.

Dpal-phren-gi mdo = Lha-mo Dpal-phren sen-geḥi sgraḥi mdo, q.v.

Phar-phyin skabs brgyad-ka, "the Eight Subjects of Prajñā-pāramitā", a manual (*yig.cha*) for the study of the Abhisam. by Jam-yan-zad-pa (Ḥjam-dbyans-bzad-pa), *2*, *29* (quot. from the Saṃdhinirmo-) cana *57*, *58*, *59*, *73*.

Bu-ston Phar-phyin, "the Prajñā-pāramitā Commentary of Bu-ston," another title of Luṅ-gi sñe-ma, q.v., 2.

Byan-sa = Bodhisattva-bhūmi, *86*.

Byams-pas zus-paḥi leḥu, the Chapter (of the Pañcaviṃśatisāhasrikā) containing the questions of Maitreya, *86*.

Dbu-maḥi rigs-tshogs drug, the six Mādhyamika treatises of Nāgārjuna, *3*, *4*.

Ḥbum, abridged title of the Śatasāhasrikā acc. to the Tib. tradition. *7*.

Ḥbyed gñis, the two Vibhangas, i.e. Madhyānta-vibhanga and Dharma-dharmatā-vibhanga, *86*.

Rtsa-baḥi śes-rab, abbr. Rtsa-śe = Prajña-mūla, *3*.

Rtsod-pa zlog-pa = Vigraha-vyāvartanī, *4*.

Mdzod-kyi lde-mig = Prajña-pāramitā-kośa-tāla, *10*.

Zib-mo-rnam-thag = Vaidalya-sūtra, *4*.

Gzuṅ-ḥgrel = Paddhati, *4*, *10*.

Yum-ḥbum-pa, another title of Stoṅ-phrag-brgya-pa = Śatasāhasrikā, *7*.

Ye-śes-snaṅ-ba-rgyan-gyi mdo = Jñāna-āloka-alamkāra-sūtra, *88*.

Rab-rtsal rnam-rnon-gyis zus-pa = Suvikrānta-vikrāmi-paripṛcchā, *7*.

Rin-chen-sgron-ma = Ratna-pradīpa = Phar-phyin skabs-brgyad-ka, q.v., *2*.

Rin-chen-phreṅ-ba = Ratnāvalī, *4*.

Rigs-pa drug-cu-pa = Yukti-ṣaṣṭikā, *3*.

Lam-sgron = Bodhi-patha-pradīpa, *12*.

Lam-rim-chen-mo, *12*, *15*, *16* (quotations from Samdhinirmocana and Bhāvanākrama regarding *śamatha* and *vipaśyanā*), *80* (on the Yogācāra-Mādhyamika-Svātantrikas).

Luṅ-gi sñe-ma = Āgama-mañjarī, Comm. on the Abhisamayālamkāra and the Sphuṭārthā (q.v.) by Bu-ton (Bu-ston), *2*, *4*, *78*.

Le-brgyad-ma, Summary of the Pañcavimśatisāhasrikā with explanations in correspondence with the Abhisamayālamkāra, by Haribhadra (Tg. MDO. III, IV, V), *8*.

Legs-bśad-sñiṅ-po, of Tsoṅ-kha-pa, *5*. (arguments for denying the authorship of Nāgārjuna in regard of the Akutobhaya), *81*, *83*, *84*, *87*.

Legs-bśad gser-phreṅ, abbr. Gser-phreṅ, q.v.

Śes-rab-khri-pa = Daśasāhasrikā, *7*.

Śes-rab-sñin-po (Śer-sñin) = Prajñā-hṛdaya (Bhagavati-prajña-pāramitā-hṛdaya), *7*.

Śes-rab-kyi pha-rol-tu-phyin-paḥi mannag-gi bstan-bcos Mṅon-par-rtogs-paḥi rgyan = Abhisamayālaṃkāra-nāma Prajñā-pāramitā-upadeśa-śāstra, *1*.

Śer-phyin-bsdus-don-sgron-ma = Prajñā-pāramitā-piṇḍārtha-pradipa, *10*.

Sa-sde (lṅa), the 5 divisions of the Yogacaryā-bhūmi of Asaṅga (cf. Bu-ton, Transl. vol. I, p. 55 and 56), *85*.

Sa-lam-gyi rnam-gzag Mkhas-paḥi yid-ḥphrog, manual on the Teaching of the Path by Mkhas-grub (Khai-ḍub), *12*, passim.

Sa-lam-gyi rnam-gzag Theg-pa gsum-gyi mdzes-rgyan. manual on the Teaching of the Path by Dkon-mchog Ḥjjgs-med-dbaṅ-po, *12*, passim.

Sum-brgya-pa = Triśatikā, *7*.

Sum-cu-pa = Triṃśikā, *85*.

Gser-phreṅ (full title Śes-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos Mṅon-par-rtogs-paḥi rgyan ḥgrel-pa-daṅ-bcas-paḥi rgya-cher-bśad-pa Legs-bśad-gser-gyi phren-ba or Legs-bśad-gser-phreṅ, Comm. on the Abhisam. and the Sphuṭārthā (q.v.) by Tsoṅ-kha-pa, *2*, *4*, *5*, *7*, *8*, *10*, *21*, *35*, *36*, *63*, *77*, *78*, *82*.

Gsuṅḥbrum, full collection of works (of Tsoṅ-kha-pa, Rgyal-tshab, & c.), *2*.

Lha-mo-Dpal-phreṇ seṅ-geḥi sgraḥī mdo = Śri-mālā-devī-siṃhanāda-sūtra, *88*.

AUTHORS AND SCHOOLS

(A) Indian

Abhayākaragupta = Ḥjigs-med ḥbyuṅ-gnas sbas-pa *9*, *10*.
Avalokitavrata = Spyan-ras-gzigs brtul-zugs, *4*.
Asaṅga, see Ārya Asaṅga.
Ārya Asaṅga = Ḥphags-pa Thogs-med, *10*, *11*, *80*, *81*, *83*, *89*.
Āryadeva = Ḥphags-pa-lha, *4*.
Ārya Vimuktasena=Ḥphags-pa Rnam-grol-sde, *5*, *8*, *11*, *80*.
Eka-yāna-naya-vādinaḥ=Theg-pa gcig-gi tshul-du smra-ba, the adherents of the theory of the Unique Vehicle, viz. that the ultimate Path and Nirvāṇa is only one, i.e. that of the Buddha, and that the Hīnayānistic Nirvāṇa is only a state of temporary pacification, 29 (mentioned in the Abhis. ālokā).
Kamalaśīla, *15*.
Kumāraśrībhadra, *10*.
Candrakīrti=Zla-ba grags-pa, *4*.
Triratnadāsa=Dkon-mchog gsum-gyi ḥbaṅs, Commentator of the Prajñā-pāramitā-artha-saṃgraha of Dignāga, *4*.
Daṃṣṭrāsena=Mche-baḥi sde, *4*, *10*.
Dignāga=Phyogs-kyi glaṅ-po or Phyogs-glaṅ, *4*.
Dīpaṃkaraśrījñāna (Atīśa), *10*, *12*.
Dharmakīrtiśrī from Suvarṇadvīpa=Gser-gliṅ-pa, *9*.
Dharmamitra=Chos-kyi bśes-gñen or Mādhyamika Dharmamitra= Dbu-ma-pa Chos-kyi bśes-gñen, *9*.
Dharmaśrī=*9*.
Nāgārjuna=Klu-sgrub, *3*, *5*, *6*, *26*, *27* (is an Eka-yāna-nayā-vadin), *82*, *87*.
Prāsangika=Mādhyamika-Prāsangika, q.v.
Buddhapālita=Saṅs-rgyas-bskyaṅs, *4*.
Buddhaśrījñāna, *9*, *10*.
Bhadanta-Vimuktasena=Btsun-pa Rnam-grol-sde, *5*, *8*, *11*.
Bhāvaviveka=Legs-ldan-ḥbyed, *4*.
Mādhyamika=Dbu-ma-ba, *3*, *6*, *11*, *29*, *80*.

Mādhyamika-Prāsangika=Dbu-ma thal-ḥgyur-ba, *26* (maintain the theory of the *eka-yāna*), *80*, *19*.

Mādhyamika-Svātantrika=Dbu-ma ran-rgyud-pa, *26*, (maintain the theory of the *eka-yāna*),

Yaśomitra, *12*, *20*, *23*.

Yogācāra-Mādhyamika-svātantrika = Rnal-ḥbyor-spyod-paḥi Dbu-ma ran-rgyud-pa, *11* (Haribhadra is a representative of the school), *80*.

Yogācāra-Vijñānavāda, *5*, *11*, *28* (on the Hīnayanistic Arhats who cannot attain Buddhahood), *80*, *81*, *82*, *85*, *86*, *88*, *89*.

Ratnakīrti, *10*.

Ratnākaraśānti=Rin-chen-ḥbyun-gnas zi-ba, or Śanti-pa, *8*, *9*.

Vasubandhu=Dbyig-gñen, *5*, *10*, *11*, *84*, *85*.

Vijñanavadins, see Yogācāra-Vijñānavāda. Vedanta, *28* (the Ved. teaching of the jīva is similar to the Mahāyān. theory of *gotra* or *dhātu*).

Vaibhaṣikas = Bye-brag-tu-smra-ba, or Bye-smra-ba *36*.

Śantirakṣita = Zi-ba-ḥtsho, quoted in the Comm. on the three Prajñāpāramitā-sūtras ascr. to Daṃṣṭrāsena, *5*, *80* (is the founder of the Yogācāra-Mādhyamika-Svātantrika school).

Sūnyavādins = Mādhyamikas, *80*

Sthirapāla or Trilakṣa=Ḥbum-phrag-gsum-pa, *9* (denies the authorship of Haribhadra in regard of the Saṃcaya-gāthā-pañjikā Subodhinī).

Smṛtijñanakīrtiī: 9,

Svātantrika=Mādhyamika-Svātantrika, q.v.

Haribhadra=Seṅ-ge bzan-po, *1*, *8*, *9*, *10*, *11*, &c.

(B) Tibetan

(incl. names of Monasteries and Monastic Sections)

Dkon-mchog Ḥjigs-med-dban-po (Kōn-chog Jig-med-vań-po), *12*.

Bkra-śīs chos-ḥphel-glin, the Tsugol Monastery of Transbaikalia, 2.

Khu-luń Dgaḥ-ldan-chos-ḥkhot-glin, Gusinoozersky Monastery of Transbaikalia, *12*.

Mkhas-grub (Khai-ḍub) Dge-legs dpal-bzan-po, *2*, *4*, *12*, *84*.

Dgan-ldan dar-rgyas-glin, the Chitutai Monastery of Transbaikalia, 2.

Dge-lugs-pa (Ge-lug-pa), Sections of, 2.

Rgyal-tshab Dar-ma-rin-chen, 2, *12*.

Nog Lo-dan Śei-rab (Rńog Blo-ldan Śesrab); translator of the Abhisamayālaṃkāra *9* (denies the authorship of Haribhadra in regard of the Saṃcayagāthā-pañjikā Subodhinī).

Ḥjam-dbyans-bzad-pa (Jam-yan-zad-pa), author of the Ratna-pradīpa and founder of the Sgo-man (Go-man) school. His proper name was Nag-dban brtson-ḥgrus), 2, *57*, *80*, *88*.

Rje-btsun (Byams-pa)=Bhaṭṭāraka Maitreya, *85*, *86*.

Thogs-med-sku-mched, the brothers Asańga and Vasubandhu, *85*.

Bde-chen lhun-grub-glin, the Aga Monastery of Transbaikalia, 2.

Bu-ton (Bu-ston) Rin-chen-ḍub (grub), 2.

Bod sna-ma-pa, the early Tib. authors previous to Tsoń-kha-pa, *7*.

Bla-brań (Labrań), 2.

Blo-bzań dkon-mchog, Commentator on the Grub-mthaḥ, 88.

Blo-gsal-glin (Lo-sä-lin), section of the Brä-buń (or : Da-puń=Ḥbras-spuńs) Monastery, *3*.

Tsoń-kha-pa (Blo-bzań-grags-pa=Sumatikīrti), 2, *4*, *5*, (refutes the opinion of the early Tib. authors regardieg the four fundamental interpretations of Prajñā-pāramitā), *10-11*.

Tshe-mchog-glin, Monastery in Tibet, *15*, *80*.

Se-ra, *3* (as a special school).

स्था:-२०३७
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Harcharan Singh Sobti, born in 1937 at Dhamiāl District Rawalpindi, now in Pakistan. Migrated to Delhi in 1947 after the Partition.

Pursued interdisciplinary studies in a regular way. Passed M.A. in Panjabi Language and Literature (1961); LL.B. (1978); M.A. in Philosophy (1980); all from University of Delhi. Awarded Degree of Doctor of Philosophy in Buddhist Studies by the University of Delhi in 1983.

Teaching Panjabi Language and Literature for last two decades. At present, Head, Department of Panjabi, Dyal Singh College (Evening), University of Delhi.

Well-known literary critic in Panjabi academic world. Published *Prasidh Panjabi Novel* in 1980 and *Studies in Panjabi Fiction* in 1987.

Published doctorate thesis *Nibbāna in Early Buddhism* based on Pali Sources from 6th B.C. to 5th A.D. in the year 1985; *Studies in Buddhism and Sikhism* in 1986 and edited and published E. Obermiller's *Nirvāṇa in Tibetan Buddhism* in the year 1988.

Presented papers creditably in the 9th International Buddhist Conference, held in December 1983 at Bodhgaya; First International Conference on Buddhism and National Cultures, held in October, 1984 in New Delhi; International Symposium on India and World Literature held in New Delhi in February 1985.

Papers published in Buddhist Journals. Pursuing post-doctoral study on 'A comparative study of Buddhism and Sikhism' as also translating Pāli Jātakās into Panjabi Language.

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